

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

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THE PASTORS' CONFERENCE

Nearly two hundred of the pastors of the state came together in response to a call by Dr. R. B. Gunter in Clinton on August 29 for a two days' conference. The purpose of the meeting was to discuss the denominational work looking to reaching the financial goal of \$450,000.00 set at the beginning of the year.

Dr. P. I. Lipsey was elected chairman of the meeting and was assisted in directing the discussions by Dr. J. L. Johnson.

Dr. Gunter had prepared a splendid program as a guide to the addresses which hinged around "Facing the facts", "Facing the issues" and "Facing the future", or as one speaker put it, "Diagnosing the case", "Finding the remedy" and "Applying the remedy".

A number of pastors were noted among those attending not usually seen in our religious meetings and it is hoped that this personal touch and fellowship will prove a great aid to the work.

The degree of freedom and frankness which characterized the discussions showed a real desire to find a solution of the problems with which we are confronted.

Considerable emphasis was laid upon the large indebtedness, the tendency of which was to depress and discourage, but a "silver lining to the cloud" was given in addresses by Bro. J. W. Lee and Dr. J. W. Provine, who pointed to the large assets to offset the liabilities. When these are considered the indebtedness does not appear so large.

After prolonged discussions from apparently every angle the truth that "Baptists will talk themselves together if given an opportunity" was verified in the adoption of the following resolution submitted by Drs. O. O. Green and E. K. Cox, in which the pastors committed themselves to the work with renewed zeal and effort:

Realizing the tremendous load of responsibility now burdening our beloved secretary, Dr. R. B. Gunter, we, the Baptist pastors of Mississippi, do hereby express to him our unbounded confidence in him as our leader, and as the administrator of denominational affairs in our state, and pledge to him our prayers, our most hearty co-operation and loyal support in the work pertaining to our Master's kingdom, and our utmost endeavor for a successful rounding out of the year's work as outlined by our State Convention not only in our own pastorates, but in the surrounding territory, and furthermore we call upon all the pastors who were unable to attend this meeting to join us in this worthy undertaking.

O. O. Green,
E. K. Cox.

Relative to the plan for the new year a motion prevailed to recommend a 10% increase over receipts for this year as the goal for next year, and that the week following Sunday, Nov. 18, be fixed as pledge week.

The entertainment of the meeting by Dr. Provine and his fellow helpers in Clinton was all that heart could wish. A feature of their hospitality was a watermelon cutting on the campus in front of the old chapel the morning of the second day, when an abundant supply of luscious melon was served to each guest, Mrs. Provine

and Mrs. Aven supervising the cutting and serving.

The meeting was felt to be largely successful and its fruit will doubtless be seen in increased contributions in the fall round-up.

—Walton E. Lee.

Madison County Association has been postponed till Sept. 11.

Franklin County Democratic Executive Committee refused to stand for Al. Smith. There are others.

The editor of the Baptist Standard believes that the chief duty of a man is to be a good Christian. Close to being a good Christian is to be a good citizen. No man can be a good citizen and knowingly cast a bad vote.—Standard.

Would you like to see a saloon at every crossroads and on every corner of a city block, with a gambling den and a bawdy house in connection with nearly every one of them? That is what we would have right now if only the preachers could have been kept "out of politics."—Advance.

Among the Jews the high priest we are told in the Scriptures entered into the Holy of Holies and offered sacrifices first for himself and then for the people. Even so God's ministers today should see to it that they are clean and possess a deep spiritual life before they can lead others. Every sermon that he preaches should be preached to himself as well as to other people.

Pastor Elwyn Wilkinson writes: We have just finished a revival at the Little Bahala Church of Lincoln County. Each member enjoyed the preaching of Bro. J. C. Wells of Senatobia, Miss., and we feel that we have been drawn closer to the Master by having heard his wonderful gospel messages. Fourteen new members were added to the church, of which ten were for baptism.

Pastor C. O. Estes says when he got back to Brooksville from the conference at Clinton he found his people ready to respond to the call for advance in mission work. They began voluntarily to give and will fully reach their goal for the year. Old and young alike are helping. They recently renovated the pastor's home and provided linens for every room and filled the pantry. He adds an encouraging word about the stand for righteousness the Record is taking.

Toronto papers are raising an outcry about the increase in drunkenness, bootlegging and other forms of lawlessness. But they do not blame prohibition, because Ontario has not and never has had prohibition. It has what is called "liquor control." And the system has been widely advertised in the United States as the true solution for the liquor question. Put this fact down. There never was a restrictive law framed in any country which the liquor business would obey. It is just as lawless under prohibition as under license, or government control, and no more so. The eighteenth amendment is just as easy to enforce as any law against free liquor ever was. There is no point of stable equilibrium between unrestricted free liquor and utter prohibition. One or the other is victory. All between is endless war.—The Baptsit.

Pastor A. M. Nix baptized 37 and welcomed six by letter into Bethel Church, near Guin, Ala.

Meeting at Duck Hill has just closed. Nine came for baptism, one by letter. Preaching was done by Pastor H. M. Harris. Bro. J. V. Wilson led the singing very acceptably.

A few people have sent us letters disapproving the fight The Baptist Record is making to keep booze out of the White House, but they are mostly anonymous. Of course, we can't publish anything from people who are ashamed to sign their names.

One of the State Democratic Executive Committees told the rest of them at their meeting last week they had better deal lightly with those who were opposing Al. Smith, that his own country would vote against him if the vote were taken today. There are others and more coming.

The church at Brooksville has made Pastor C. O. Estes feel mighty good by filling the pantry with good things. They have also remodeled the pastor's home, covering it with eternite shingles and making a large living room and otherwise making it more comfortable. All this since the first of July.

Brother J. O. Buckley writes that he recently had with him in a great meeting at Society Hill a former pastor, Brother L. D. Posey of Itta Bena. The church was strengthened, six baptized. Brother Posey preaches the gospel in a clear and forceful way. Much lasting good was done. God's blessings on the editor.

Pastor W. A. Gill, of East McComb, writes: "You are doing a mighty work through your good paper, and everywhere I go in meetings the folks are praising your noble stand, and your paper is gaining converts to civic righteousness. Let's organize and fight to the last ditch." He preached recently to his people on "Six Reasons for Opposing Al. Smith", a sermon which we hope to publish soon.

Pastor C. S. Wales of Ripley writes: Have had Bro. J. E. Byrd with me in two meetings recently, one at Fellowship Church in this (Tip-pah County) where we had eleven additions, all by baptism, and the other at Falkner in the same county, where we had twenty-four additions, nineteen of them by baptism. Brother Byrd is a great spiritual power, and a true yoke fellow in the Lord's work. Have never had better help in a meeting. The writer held a meeting at Pleasant Hill Church out east of Falkner the second week in August and baptized eleven. This is a good strong country church and great people.

Mr. John R. Talley of Hattiesburg, one of the best known men in the state, has resigned from the Democratic electoral ticket of Mississippi. He says it is impossible to support Smith on account of his announced wet views. This came like a bombshell into the ranks of the Smith forces in the state. Mr. Talley is Past Grand Master of Mississippi Masons and was a prominent candidate for governor a few years ago. He is being highly commended for following a good conscience and boldly taking his stand with the people who are determined to fight the liquor crowd to a finish. There can be no doubt.

STATE MISSIONS AND STEWARDSHIP IN THE SUNDAY SCHOOL

G. S. Dobbins

That stewardship is a fundamental doctrine of the New Testament we are pretty thoroughly agreed. That its effective teaching and faithful practice are supremely needed in our Baptist churches we are equally agreed. In all our meetings to consider the promotion of our denominational enterprises we invariably get around to the fundamental importance and imperative need of preaching and practicing more adequately the doctrine of stewardship.

Profoundly impressed with this conviction the Promotion Committee at its recent meeting proposed to inaugurate a great campaign of education that would reach all of our churches in the interest of stewardship and tithing. Surely this is in the right direction, and should bear rich fruit.

But, after all, it is not too much to hope that the habits of a life time will be radically disturbed by an occasional emphasis, however powerful, addressed to adults whose training in stewardship through the years has been neglected? There are many adults, to be sure, who are keenly sensitive to the voice of the Spirit, and who will respond generously to the stewardship appeal when it is properly presented; but there are multitudes of others, church members of long standing, whose attitude will be that of indifference and even resentment when the claims of stewardship and tithing are passed upon them.

Our great need, as well as our great hope, is to grow a generation of Christian stewards. We shall not, of course, relax our efforts to enlist adults who have not had this education; but we will be inexcusably short-sighted if we continue to wait until children have grown into youths and youths into manhood and womanhood before we seek to bring them to practical recognition of their privileges and obligations as Christian Stewards.

The Sunday School is the primary teaching agency of the modern church. Its work is supplemented by other agencies, but it includes the largest numbers and has the most efficient organization, on the whole, of any of the auxiliary organizations of our churches. It is the Sunday school that we must turn if we expect to grow men and women who will adopt and live by the principle that all they are and have belongs to the Lord to be used in accordance with His will for the purposes of Jesus Christ. Surely it is not asking too much of a Sunday School, as the teaching agency of the church, to seek to build into the very lives and characters of its pupils the fundamental Christian principle.

But how? Through emphasis and application possible in almost every lesson, to be sure; and through the occasional special lessons which deal specifically with this subject. Yet we all feel the need of something more definite, that will give expression to impression, that will harness impulses to practical tasks. The oldest, and yet in some respects, the newest, principle in education is that of "learning by doing." Boys and girls, and men and women as well, need to be "doers of the Word, and not hearers only," if what they taught in the class-room and from the pulpit is to have practical outcome in conduct.

There is, therefore, fundamental necessity for, "special days" in the Sunday School when the truths about giving will be stressed and made vivid, and gifts for our great missionary and benevolent causes will be sought and secured. Such giving should not be high pressure variety, nor should it in any way interfere with the regular giving to the church; but it should be the normal expression of a deepened interest, and should be of highest possible educative value for the children, especially, many of whom will not be called upon to give in any other way. Love gives, and when love impulses are aroused by effective Bible teaching and preaching, and through vivid and interesting programs, it is a crime against

the Christian's soul to fail to have some channel through which love may express itself.

State Mission Day in the Sunday Schools is to be observed this year on October 7. Material has been carefully prepared for the observance of this day, and is being mailed to all the superintendents whose names have been furnished the Committee. In addition to the program for the special day suggestions are furnished the superintendent for the opening and closing worship of the Sunday School throughout September by means of which interest may be aroused and preparation made looking to the most effective possible presentation of the doctrine of stewardship, with special application to State Missions.

If we are in earnest about implanting the doctrine of stewardship in the lives of our children, if we are seeking for something more than an emergency collection, if we have the forward look and are genuinely concerned to rear a generation of Christian Stewards, we will seize this opportunity to emphasize for a full month the meaning and claims of the doctrine of stewardship, leading to a climax in the rendering of the striking program, "Our Best For Christ," reinforced by a strong sermon by the pastor on "Stewardship and State Missions," and issuing in a worthy offering from every member of the Sunday School on the first Sunday in October.

A complete envelope of material for observing the special day and emphasizing the stewardship in the opening and closing exercises of the Sunday School may be had free from the Joint Committee on State Mission Day, 161 8th Avenue North, Nashville, Tennessee.

MILITANT CHRISTIANITY

You are now being forced by conditions to be militant. It is much against the spirit of the day for Christians to seem to be belligerent in spirit by taking stand against wrong. The world has come to look on "The Church", especially "The Ministry", as a set of molly-coddles, not much of anything, just a kind of soft, weak piousness, fit only for keeping up a show of religion, petting the babies, and burying the dead.

It is sad indeed that the South should sell out to rum and Tammany, but it is glorious that there is manifestly some manhood and womanhood left among the Christians. Enough, at least, to make them take a stand against the effort of rum to rule the land. Be careful to say nothing but the truth, facts that you can prove, but within the truth do your best to uphold the old, brave spirit of militant church that brought the world to liberty of conscience through contending for the faith and suffering for their contentions. It was Jesus who said, "Marvel not if the world hate you. It hated me before it hated you. If ye were of the world the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The reason why the political leaders are trying to rule the preachers and make them shut their mouths is the fact that we preachers, God pity us, have been so soft and so platitudinous in our preaching that they think us a set of cowards. Fifty years ago, no Raskob nor any other Kob, would have dared to even think he could shut the preachers' mouths by threatening them with boycott of salary; but we have been so "gentle", so Christlike." We called it that, that we would hardly venture to take a stand on any controverted issue, until business men, who do not understand, have come to think we are mere hirelings, caring for nothing but an easy time and our "pay". Do your best to show the people that there is still a militant spirit in the ministry against sin, regardless of consequences.

Some said to me, "I believe it would be better to license the sale of liquors than to let it be like it is." My answer was, "NO". I know it is bad, though not as bad as when we had saloons. But if it were even worse than then, we, as

Christians, cannot vote to bring it back; for if we do, we are party to their wrong doing. As it is, they are violators of the law, and are responsible to the law, and we do not sanction their evil doing, but if by our vote they are again licensed to make and sell intoxicants, we, by our vote, are responsible for it, as also for the evil results of what they do. We can't afford that."

That is the real fact of the matter, therefore, as a Christian, I cannot afford to keep silent and let Christians, not thinking, vote to restore the sale and manufacture of rum; and that all will do who vote for Governor Smith to be President of the U. S.

May God help us all to be Christians enough not to be partakers in other men's sins by voting for men who are pledged to in some way, start again the legal sale of alcoholic drinks. If we bid them God speed we are partakers of their evil deeds.

—E. L. Wesson, Dade City, Fla.

THEY ARE AROUSED

The following is a quotation from an article published in the New York Times on Sunday, August 5th. The article was written as a part of the Editorial Correspondence from Louisville, by Mr. Malcolm Bayley, of Louisville. The article is not given in full, but only some extracts from it, as follows:

"LOUISVILLE, July 31.—The political situation in Kentucky is not rosy, as far as the chances for Governor Smith to carry the State are concerned. Democratic organization workers make little attempt to disguise their feeling that the issue is in doubt, but they are not without hope.

Mullins Bolt Spoiled Plans

The hope that the anti-Smith element within the party might be quiescent after the convention and give the organization a chance to get out a normal party vote died out when Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary and only lately retired as President of the World Alliance of Baptists—one of the biggest men in his denomination in the country—fired the first gun by announcing his own intention of leaving the party and supporting Herbert Hoover. Although he stated that he spoke only for himself, the intent was obvious and the effect undoubtedly calculated.

Already, all over the South, district associations of Baptists are meeting and passing resolutions in which they do not hide their real feelings. On August 1, the eighty-five or ninety district associations in Kentucky, nearly one to every county, begin their sessions, which last throughout the month. It is confidently stated at headquarters of this denomination here that possibly every one of them will go on record against Governor Smith. Of course, they cannot bind every one of their members, but the effect is certain to be damaging. After these district associations finish their meetings, the general associations of each State gather and are expected to reflect what their divisional gatherings have said. These meetings will go on until late in October. They come at a time fraught with dangers for the Smith candidacy.

The same is true with Southern Methodists, whose conferences are slated for this time of year, mainly during September and October. So also to some extent with the Presbyterian synodical meetings and the Christian (Disciples) Church gatherings. While every one of these meetings may not go on record politically, the effect is almost certain to be adverse to the chances of Governor Smith. These gatherings bring together the dries, the Church people, mainly of Anglo-Saxon lineage and traditions which would lead them in a direction away from those things for which they believe Governor Smith stands. While these men and women, principally of Democratic faith, normally might go to the polls and vote the straight ticket, these gatherings quite naturally will result in stirring up deep-rooted prejudices."

MY MAIN OBJECTIONS TO PUTTING GOVERNOR SMITH IN THE WHITE HOUSE

By L. R. Scarborough

There are three solid, unanswerable objections to the candidacy for Governor Smith as the Democratic nominee for President. The objections ought to have vital effect, even decisive effect, upon the conscience of every Protestant or Baptist, every person who opposes whiskey and who stands for a sober nation.

1. Governor Smith's whole record is a record favoring the use and sale of intoxicating liquors. This, nobody can deny. I heard him say with his own lips, last night in his acceptance address, things which are backed by his long record of support of the liquor traffic, and give his definite policy of recommendation to the people. Here is what he said: "I personally believe that there should be changes in the Eighteenth Amendment to the Constitution of the United States, and shall advise the Congress in accordance with my Constitutional duty of whatever changes I deem necessary or expedient. I personally believe in an amendment to the Eighteenth Amendment which would give to each individual state itself, only after approved by referendum popular vote of its people, the right wholly within its borders to import, manufacture or cause to be manufactured, and sell alcoholic beverages, the sale to be made by the State itself and not be consumed in any public place. Our Canadian neighbors have gone far in this matter to solve this problem by the method of sale made by the State itself and not by the individuals." This clearly commits Governor Smith to the policy of uniting the State and the liquor traffic. It is a return to the plan of local option. When we had local option, the anti-state-wide prohibition. When we got state-wide prohibition, they favored national prohibition. And now this champion of whiskey, true to the anti type, reverts to and proposes local option. This is a dog in a circle, following his tail. Governor Smith says he will swear to enforce the Eighteenth Amendment and the Volstead Act, and then says, "I will do my best to change both". I do not believe he will enforce the prohibition law while he is trying to destroy it, and cannot see how any other sane man can consistently believe that he will do it. Here the issue is clearly drawn. Governor Smith is true to the anti type. The one thing he and the people who support him want is more whiskey and they want the State to go into the whiskey business, and I will not support him.

2. My second reason for opposing Governor Smith is that he is the Tammany type of citizenship. He is one of the chief sachems. That is, one of the highest officers. He was brought up in Tammany; he has supported Tammany; he is backed by Tammany; he has been elected every time he has held office by the support of Tammany; the most corrupt political machine in the history of America. Seventy-five percent of its members, and more are either foreign-born, or their parents were foreign-born. They constitute, in the main, the unamerican, soaking-wet, foreign population—white, black, brown and yellow, immediately around New York.

I heard Governor Smith's speech. I tried to be unprejudiced and hear him with an open mind. I agree with what was the general voice of a group of fine people sitting in the room with us. When they said, "There was no expression of statesmanship nor high moral ideals in it." It was the speech of an opportunist. He sought to get votes. That is what he was after. He is a wet politician. His conception of manhood, statesmanship and life crosses the American, the Protestant, and, I think, the Christian conception of highest manhood. There is as much difference between the high ideals of Woodrow Wilson and the opportunism and political appeal of Governor Smith as there is between snow and soot. Governor Smith and that crowd

he will have about him, if he is elected, does not and cannot represent the high ideals of American, Christian Citizenship. Hence, I hope he will never get into the White House. If he does, it will not be by one ounce of my influence. I would not support him if he were a Baptist, even a Baptist preacher and my brother in the flesh.

3. My third reason for opposing Governor Smith is because of some of the tenets of the faith to which he is a loyal devotee. He is known as a good, loyal Catholic. And so is his manager, Mr. Rascob, who will doubtless be the Secretary of the Treasury in the Smith administration, if such a tragedy ever comes. They are both loyal, true Catholics. Now, they hold two things, with them, great doctrines. They are held by a religious organization, but these doctrines have a domestic and political bearing and affect the deep roots of morality.

(1.) The Catholic position on marriage is very clearly stated by Catholic authorities and every honest priest in every parish in the United States will tell you that it is a law of his church. And here it is. The basic law of the Roman church on marriage is found in the "Council of Trent"; and on page three thirteen of the Catechism of the "Council of Trent" we read, "Without the presence of the priest or some priest commissioned by him, there can be no valid marriage." On page four ninety eight in the "Manual of Christian doctrine" of the Catholic church here is another law, "A marriage performed between two Catholics of between a Catholic and a non-Catholic by a civil magistrate, alderman, notary public or Protestant minister is henceforth null and void." In the "Canon Law of Romanism," page four twenty two, it is declared that marriage contracted otherwise than prescribed by the Catholic church is "legalized concubinage". Pope Leo XIII, who died in 1903, and Pope Leo X, in 1910, gave their full authority to the fact as stated in the Catholic law that marriage outside the Catholic church (and I quote from a Romanist authority) "is nothing but base concubinage".

Now, this says that Governor Smith, by the law of his church, and he is a loyal member, (he kissed the signet ring on the hand of the special delegate of the Pope, with bowed knees, in the city of New York) favors the doctrine that every marriage without the presence of the priest and the authority of the Catholic church is concubinage, illegitimate, and the children born to such marriage are bastards.

You see, this matter goes to the very heart of life and the character. It is not a political matter. It is a domestic matter; it is a moral matter. I cannot support one for the Presidency of the United States who holds to such a base and false doctrine.

(2.) I am against the union of church and State, full strength. The whole history of the Roman Catholic church favors the union of church and state. The Pope is a prisoner today as a protestant against the fact that his secular power has been taken from him. He believes that the church, the Roman Catholic Church, is above every King and Queen and Emperor and the President, and the other public officers of the world, and, just, insofar as Governor Smith is loyal to the Catholic faith, he favors the union of church and state. One does not have to quote from history nor from Catholic authority on the point. Every informed man knows the tragedies, the persecution, the wars, the unspeakable horrors of the past growing out of the effort of the Catholic Church to enforce the dominance of the church over the state and the consciences of men. American freedom is a protest against Catholic dominance of the conscience and of the state. The very heart of democracy is founded upon the great principles of liberty of conscience and the separation of church and state. The issues in this campaign are not tariffs nor international relationships nor farm legislation. The issues are moral and domestic and vital and go to the very heart of democracy and of free government. It is whiskey or no whiskey; it is law enforcement

of no law enforcement.

If Governor Smith, as Governor of New York, would nullify as far as he could, the Eighteenth Amendment and make New York as wet as he could make it, though he took an oath as Governor to support the Constitution of the United States, would he do his best to enforce the Eighteenth Amendment? If he did, he would break his record.

My hope is that the Democratic South and the right thinking people throughout America, will rise up in the strength of their suffrage and register in November, a protest that will resound to Heaven against such leadership and that the songs of sobriety may be sung again in the hearts of our people. We should not let the politicians who are trying to save their regularity and party standing becloud and disturb and muddy waters and throw dust in the eyes of our people. We should face these great moral issues and vote according to our consciences regardless of party lines.

In the above expression of my objection to the candidacy of Governor Smith I do not base it upon religious grounds, but upon the political marital and moral doctrines to which his church subscribes. In this opposition I am not violating the Bill of Rights nor the Constitution of the United States in opposing the candidate on religious grounds. The church of which he is a member holds these principles as a part of their church system; but it is the politics of the church and not the religion of the church, and on that ground I base my opposition.

AL SMITH AND BAPTIST PAPERS

H. F. Vermillion

Since the present political campaign has been on our Baptist papers have been much more interesting than before. The editors and other brethren and sisters are expressing themselves in new and vital language about topics of lively interest. The moral and spiritual issues involved justify such expressions.

There are always live, vital issues the religious papers can discuss but the natural tendency of editors and other religious writers is to write mostly in known terms and worn phrases about the regular denominational work. I do not censure them. They probably do better than I would.

I am greatly pleased at the vigorous freshness and aggressive force with which the moral issues before Americans are being discussed in the religious press. Keep it up.

But I am wondering if the writing brethren cannot also find other vital questions affecting human life and behavior and discuss them as vigorously and interestingly as they are discussing the campaign. This would, in my judgment, also make them increasingly useful. I am aware that there are objections and difficulties to be met in pursuing this course, but variety and novelty add interest and zest to a religious paper as well as to other expressions of life.

Dr. E. D. Solomon of Shreveport writes: I am anxious to get my mail every week to see what you have to say, and I do thank God for your noble, fearless, able stand for righteousness. How any paper, or any preacher or any patriot can keep silent in such a time as this, is beyond my understanding. Everything that we hold dear and sacred as Baptists, as American citizens and as God-fearing men and women is being attacked.

Dear old Mississippi has always taken the lead in the Prohibition Issue, and I am now looking longingly and hopefully across the Mississippi to see my old State in which I was born and which I love dearly take a firm and earnest stand for the Eighteenth Amendment. They were the first to ratify it; let them be the first to come in defense of this greatest of all Amendments to the Constitution. Congratulations to you, my good Editor. May the Lord strengthen your right arm and give you that wisdom which cometh down from above.

Editorial

NOT PERSONAL

If it were a personal matter we should not introduce it here, but because it is part of a malicious scheme to line Mississippians up with the liquor interests we are taking notice of a published statement in The Jackson Daily News to the effect that the declining of the Conference of preachers at Clinton to pass resolutions against Al. Smith was interpreted as a rebuke to the editor of The Baptist Record. You will perhaps recall what Artemus Ward said about a report in some papers that he was dead.

Several of the brethren have taken pains to assure the public through the daily papers that the statement was absolutely a misrepresentation. Some of them do not hesitate to characterize it as maliciously false. Brother J. L. Boyd, who acted as chairman of the Resolutions Committee, wrote immediately to the News seeking to correct it. His article was not published. Drs. M. O. Patterson and R. B. Gunter also wrote protesting against such a misrepresentation. Many have personally assured the editor of the Record that such an interpretation was impossible.

The News Correspondent from Clinton says he sent in no such report, and it has been impossible so far to find any man who is willing to acknowledge having sent it. Several brethren have assured the editor that not one criticism of the policy of the Record was heard among all those in attendance at the meeting. A member of the resolutions committee says the committee was personally and unanimously in accord with the policy of the Record. Two of them voluntarily assured the editor of their approval of his course and urged him to continue it. The Conference honored the editor by electing him to preside in the meeting.

So the report was not aimed at the editor personally, but was a malicious piece of Smith propaganda, intended to mislead the public as to the attitude of our people and especially of our preachers. If anybody in Clinton wrote it, which is very doubtful, he was absolutely ignorant of the facts or more probably wilfully misrepresenting them. This is characteristic of much that emanates from those who support an open advocate of liquor and constant tippler.

In recognition of the cooperation which anti-Smith Democrats are giving to Mr. Hoover, prominent and influential Democrats have been placed on the Hoover electoral ticket in Alabama.

Pastor J. J. Mayfield is in the midst of a great meeting at Canton. Dr. W. W. Hamilton is with him. The first week seventeen were added to the church and the meeting seemed just to have started.

We are grateful for many letters and many oral expressions of approval of The Baptist Record's course in fighting for a boozeless White House. Space does not permit of our publishing them in most cases.

The receipts of the Foreign Mission Board for the past four months are nearly \$2,000.00 ahead of those for the same period a year ago. Their receipts from the regular program are nearly \$10,000 ahead of the same period last year. There was a falling off in designated gifts.

Some Democrats are trying to make themselves believe that this presidential campaign has nothing to do with prohibition; and yet whenever announcement is made of some former Republican now coming out for Smith, the reason given is that he is in accord with Smith's announced purpose to modify the prohibition law.

DR. D. M. NELSON, EXECUTIVE SECRETARY By Will M. Whittington, President, Mississippi Baptist Education Commission

Dr. D. M. Nelson was elected Executive Secretary of the Mississippi Baptist Education Commission on June 1, 1921. He resigned his professorship in Mississippi College and refused a professorship at a higher salary in one of the leading State institutions to accept the position. Some two years ago he offered his resignation as Secretary of the Commission to return to the Department of Physics in Mississippi College. The Endowment Campaign and the building program of Blue Mountain College had not been completed, and at the urgent request of the Commission, during the past two years Dr. Nelson continued as Acting Secretary of the Commission at a nominal salary, while Head of the Department of Physics in Mississippi College. The building program of Blue Mountain College has been completed, and Dr. Nelson again submitted his resignation, to take effect September 1, 1928. His resignation was accepted by the Commission, and Dr. R. B. Gunter, State Secretary, was elected, without additional remuneration, as Acting Secretary of the Education Commission.

The Christian ideal has characterized the services of Dr. Nelson as Executive Secretary, as it has obtained and will continue to obtain in his teaching. He is one of the outstanding educational leaders and Christian teachers in the South. His incumbency as Executive Secretary is a distinct epoch in Christian education among Mississippi Baptists. Mississippi Baptists owe a debt of gratitude to Dr. D. M. Nelson.

The regret of the Commission at the resignation of Dr. Nelson is lessened by the fact that he returns to teaching and that he remains with Mississippi College. He is by study, training and experience one of the outstanding educators and executives among Southern Baptists. The teacher will ever remain the key in our educational system. I am more concerned about the teacher than I am about the books. The cold printed pages will be forgotten, but the influence of the teacher abides.

Dr. Nelson not only has the educational ideal, but during his service as Executive Secretary he took the lead in developing an educational program and in creating an educational conscience for promoting Christian education among Mississippi Baptists. I might say in this connection that Christian education means denominational education. Dr. Nelson has been the spokesman for Christian education in our Baptist meetings and assemblies for seven years. He has delivered one or more addresses in practically every Association in Mississippi. He has spoken in hundreds of our churches, as well as in hundreds of our schools, always emphasizing the Christian ideal in education. He has delivered over one hundred commencement addresses in our high schools. He has kept in touch with both the schools and the people, and has emphasized the advantages of our schools among Baptists.

The Education Commission has been fortunate. Dr. W. E. Farr served faithfully as Executive Secretary for something like a year after the organization of the Commission, and raised in cash and subscriptions some \$75,000. He was succeeded by the wise and efficient Dr. R. B. Gunter, who served some three years and raised over \$100,000 for the improvement of our schools.

I cannot praise too much the importance of having a representative of all the Baptist colleges who will maintain contact between the colleges and the homes, schools and churches of the State. No man in all the Southland has surpassed Dr. Nelson in fostering a Christian educational conscience.

The material equipment and the educational advantages of Mississippi College, the Woman's College, Blue Mountain College, and Clarke College must be as good as non-denominational colleges. In fact, they must be as good as the best. The church buildings in Mississippi of 25 or 50

years ago would fall far short of the needs of the churches today. So the material equipment of the Baptist schools of 25 years ago is thoroughly inadequate for today. The educational standards must be as high as in other schools. Baptist colleges in Mississippi are well grounded. There is no skepticism. We have kept faith with the ideals of our founders and at the same time we have kept step with the progress in education.

Seven years ago Mississippi Baptists did not have a single standard college. Today all of the colleges are members of the Association of Colleges and Secondary Schools of the South, and Clarke College has recognition by the State Accrediting Agencies.

The funds contributed to Christian education are trust funds. These funds belong to the people and are expended by their agents. The Boards of Trustees of the colleges during the past seven years have adopted by-laws to provide for the efficient management of the institutions, and they have installed modern and efficient systems of bookkeeping and accounting. Annual audits of the books of all the colleges are made. Colleges should be operated as efficiently as other enterprises.

During the incumbency of Dr. Nelson as Executive Secretary the endowment of Mississippi College has been increased by \$375,000. The Woman's College and Blue Mountain College have each obtained an endowment of \$300,000, and new buildings have been constructed at Mississippi College, The Woman's College, Clarke College and Blue Mountain College.

In addition to the gifts through regular channels during the past seven years the colleges have received for endowment and equipment \$745,000. We have issued bonds to supplement these funds aggregating \$500,000. The colleges, therefore, during the past seven years, for building and endowment, including a gift of \$20,000 from Mr. B. B. Jones to the building program of Mississippi College, and including large gifts of Mr. Jones to Woman's College and to Blue Mountain College, and a gift of \$125,000 from the General Educational Board to the Mississippi College, and including the proceeds of bonds, to the amount of \$500,000, have received \$1,245,000. It is not too much to say that no man deserves more credit for this fine financial showing in Christian education in Mississippi than Dr. D. M. Nelson. We are merely paying tribute to one to whom much tribute is due. The President of the Education Commission has been intimately associated with Dr. Nelson in all his plans for the promotion of Christian education, and it is an especial pleasure for him to add his testimonial to the testimonials of the other members of the Commission, as we all pay tribute to the fine services of Dr. Nelson.

The Baptist colleges in Mississippi are now receiving 31 per cent of the amounts contributed through the budget. The amount is needed. We have pledged our credit to pay outstanding bonds as well as money borrowed to operate the colleges. The Baptists of Mississippi are peculiarly fortunate in having as the Secretary of State Missions a man who has at once both the missionary and the educational ideal. Dr. R. B. Gunter is a great asset to Mississippi Baptists.

In resigning, Dr. Nelson called attention to the fact that we are closing one chapter in the educational history on Mississippi Baptists. He emphasized that the work is by no means complete. Mississippi Baptists owe bonds that are outstanding for the endowment of Blue Mountain College, Mississippi College, and Woman's College in the principal sum of \$395,000. We have paid \$105,000 of the principal, the original amount having been \$500,000. These bonds must be liquidated. The schools must be supported. There is an educational problem. There is a definite place for the denominational school. Education is both religious and intellectual. Education and religion must go hand in hand. Education is fundamental in the life of any denomination. Baptists, of all denominations, must educate. We are dependent

upon our Christian schools for many of our Christian laymen, and for our ministers and our missionaries. The denomination grows up around its educational institutions, and it is known and judged by its colleges.

The best tribute that Mississippi Baptists can pay to the unselfish service rendered by our efficient retiring Executive Secretary is to carry on the educational program and policy established by Dr. D. M. Nelson.

The Franklin County Democratic Committee took cold feet and turned round and endorsed Smith. Wonder what is behind it.

The liquor question was brought to the attention of the League of Nations this week by prohibition countries who ask that the abuse of alcohol smuggling be checked.

Spencer Penrose and Richard Quay, prominent Republicans and opponents of prohibition, have announced they will desert Hoover on account of his prohibition views and will support Smith. This is nothing more nor less than a prohibition fight. Where will Mississippians stand?

In an editorial Monday The Commercial Appeal said, "One of the paramount issues in the present presidential campaign is prohibition". And yet some people would have you believe that prohibition does not enter into this fight. Mr. Raskob, who is running Smith's campaign, said he accepted the place of chairman that he might help Smith rid the country of the "damnable affliction of prohibition". Smith immediately told the Democratic Convention that it is his intention to lead the way to radically change the present prohibition law. How any man can fail to see that the paramount issue in this campaign is a moral issue, the question of prohibition, it is impossible for us to understand.

HAVE THE MEN GOT THE JIMMIES?

Dear Sir:

I am in favor of increasing the National Guard and the State Militia, and any other units that might be needed in this crisis to protect our doughty senators, congressmen, state officials, and editors who fear the negroes at this time. Indeed, it is too pathetic to behold their fear. Being a woman, I know what it is to be afraid—and I can sympathize with these men. You understand that Mr. Hoover is elected, will before the next year's primaries, change (?) Mississippi's state laws regarding the qualifications of voters in the elections.

Please, for the sake of humanity, help me advocate the necessary movements that will enable us to offer protection to these politicians! If you have no plan to offer, perhaps the Tammany colored division (where it is reported a colored man is the superior officer over 150 white men and women, and has a white woman as his secretary) might offer some solution! Or perhaps the Florida negroes who are bolting the Republicans because they say Mr. Hoover is "lily-white" might help us! Or again, perhaps the Texas negroes who are suing in the courts for the right to support Mr. Al. Smith,—might offer assistance!

By all means, let us help free them from their fears before they develop into a stage too acute to cure!

—A Woman Voter.

NEARLY TWO HUNDRED PASTORS, IN CONFERENCE, PLEDGE LARGER LOYALTY TO THE COOPERATIVE PROGRAM

By Frank E. Burkhalter

Nearly two hundred Baptist pastors of the state accepted the invitation of the State Executive Board and Mississippi College to come together at the college at Clinton for a brief study of the work involved in the Cooperative

Convention Board Department

R. B. Gunter, Corresponding Secretary

STATE-WIDE PASTORS' CONFERENCE

The Conference measured up to our expectations in every way. Letters have come from a number of pastors who were present stating that they believe this meeting was a great success and will continue to result in great good for the Cause.

The cost of the Conference was unusually small. The College paid for the entertainment and the State Board for the traveling expenses. The average for those who have turned in expense accounts was \$7.50. This will be reduced doubtless before we shall have paid all expenses. Again when we take into consideration the many present who did not render a statement for expenses,

Program and how they could contribute more effectively to its support. After every man present had had an opportunity to ask any questions that occurred to him about any phase of the organized work of the denomination, express any opinions he held, and suggest any remedies that struck him as being worth while, the group by unanimous vote expressed its unbounded confidence in the leadership of Secretary Gunter; pledged its belief in and larger loyalty to the Cooperative Program through presenting it more diligently in their churches; called upon those pastors who could not attend this meeting to pursue a similar course; and recommended to the next session of the state convention that it ask the churches to assume as their financial objectives for the Cooperative Program in 1929 a ten per cent increase over their contributions in 1928.

The meeting was a significant one in many ways. There was absolute frankness everywhere. No one hesitated to ask questions and no one in a position to answer hesitated to give the full facts. This spirit of confidence promoted the fine fellowship and one-ness of purpose that dominated the gathering. All appeared to realize that they were there not only on the King's business, but their own business, for all recognized that the interests of the Baptist denomination are likewise the interests of all the Baptist churches and their individual members. There was a frank confession of failure to measure up to God's expectations in the past and a resolution to go back home and do better from now on, especially in relation to the completion of the task that has been outlined for the remainder of this year. Everywhere there was expressed a belief in the ability of Mississippi Baptists to raise \$450,000 for the Cooperative Program this year, and as a result of this conference the outlook for the attainment of that objective is much brighter.

For the information of the pastors Secretary Gunter had prepared a blackboard outline of the obligations upon the Baptist institutions and work both in Mississippi and those of the Southern Baptist Convention, and the full \$450,000 objective set for this year must be realized in cash if these interests are taken care of as they ought to be, it was pointed out.

Dr. P. I. Lipsey was chosen moderator of the conference and Rev. W. E. Lee secretary, though Dr. Lipsey's indisposition made it impossible for him to attend the whole session, and President J. L. Johnson of Mississippi Woman's College assumed the chair as vice-moderator.

Following a general study of the general financial situation of the denomination Secretary Gunter asked for a round-table discussion on why the churches are not raising more money for the Cooperative Program, and among the reasons that were suggested from the floor by pastors from various sections and types of churches were

the average will doubtless be brought to almost half the average given above.

A resolution will be found in another part of the paper stating the determination on the part of pastors to complete the work as outlined for this year, and calling for the cooperation of pastors who were not present.

One pastor of an important full time church writes, "We have already paid, or have in hand, the amount asked of us for the year." This was an increase of one-third over previous gifts. This Church pledged almost twice the amount of its quota and the pastor is confident that the full amount pledged will be paid by the close of the year.

the following: The churches are spending too large a proportion of their total funds upon local work to the neglect of missions and benevolences; the people at large do not have the essential facts concerning the various departments of work, with their achievements and needs; too much emphasis has been given to the debts and too little upon the assets which more than offset these debts; too often the wrong appeal has been made for funds; the missionary conscience of all too many Baptists is dormant if not dead; the confidence of many people in the need of foreign missions has been undermined through propaganda in the secular press; the people have grown cold in their desire for the salvation of the lost; there is too much worldly indulgence among church members, and too much love of ease among the pastors; too many preachers have departed from preaching the great fundamental doctrines of the Bible and are preaching upon current events and social questions instead; many people are dissatisfied with the large proportion of denominational funds going to the Baptist colleges; too many preachers and people have lost their spiritual power and there is far too little praying; too many special appeals are made to the churches outside the Cooperative Program; people have been appealed to to give to the debts when they should be appealed to to give to God; and there is a wide lack of faith in and love for God, and a disbelief in the teachings of God's Word on stewardship and other Christian duties.

After the situation had been diagnosed, the same freedom was given for the suggestion of remedies, among which were offered the following: Get back close to God; preach more on the great doctrines of the Bible and the specific causes of the Cooperative Program; provide a wise leadership in each district association for the enlistment of the churches of that association; throw more definite responsibility upon the pastor for the enlistment and development of his church; place more emphasis upon the tithe as the minimum in giving; readjust the educational program so as to give a larger percentage of the funds to missions; and pray for an old-fashioned revival of the Holy Ghost religion.

The conference approved the plan of associational organization for promoting the stewardship and budget work, as proposed by Brother G. C. Hodge.

Every one of the seven interests embraced in the Cooperative Program was presented to the conference in brief messages from persons named for this task by Dr. Gunter, and the brethren present went back to their tasks with more information about Baptist work and needs than they had had before, and there is every reason to believe they will do a larger part than before toward the enlistment of their churches in the support of this work. The conference was a significant and encouraging one.

THE MISSIONARY SIGNIFICANCE OF THE TORONTO CONFERENCE

The idea of representative Christians meeting to confer about matters of common interest and concern is not new. Luke records in the fifteenth chapter of the Acts the account of the first Baptist convention of history. It contains many instructive lessons.

This Jerusalem conference, while concerned with a doctrinal issue, was called primarily in the interest of missions. The question which lay behind that of circumcision was the extension of Christianity to include Gentiles on equal terms with Jews. The narrower problem was, "Must a Gentile become a Jew in order to be a Christian?" But the broader problem was, "Shall Christianity be a provincial or a world-wide religion?"

The issue was faced in characteristic Baptist fashion. There was "much disputing," then Brother Peter made a speech showing how his eyes had been opened to the universality of the gospel. Paul and Barnabas then spoke, giving instance after instance of the power of the Holy Spirit in the conversion of the heathen without any necessity of their first becoming subject to the Mosaic ceremonial law. Then James, the brother of our Lord, and probably moderator of the council, spoke briefly, and introduced a resolution which seems unanimously to have been carried. James took the ground that these Gentile Christians should be taught to observe the fundamental morality of the Old Testament, which is binding upon all alike; but it was unnecessary for them to subject themselves to the Mosaic ceremonial law, including circumcision.

The decision reached had the authority of influence only. There is no indication that it was binding on the churches in any way, except as they chose to abide by it. But the conclusion, arrived at through open discussion, marked an epoch in Christian history. It turned the tide for foreign missions, and definitely placed the great leaders of the early movement on the side of a world-wide program. There were in the meeting, speaking from the same platform with Peter, Paul, Barnabas, James, those who were dead wrong, and who advocated a deadly heresy. They were evidently good men, earnest and sincere, but mistaken; and they were led to the light through reasoning and the power of the truth, not by censorious criticism and condemnation.

Let us turn now to another Baptist Conference held nearly two thousand years later in the city of Toronto, Canada. There were many minor questions involved, some practical and some doctrinal; but the supreme issue was almost identical with that of the Jerusalem meeting: "Shall our Baptist program be provincial or world-wide?" Many dangers have within recent years threatened our world-wide outlook and our program of world-evangelization, as well as our world-fellowship as a people called Baptists. What ought we to do about it? To what extent has Baptist life rooted itself in the world's life? How vital is our Baptist principle of unity? What contributions have we made and are we making to the world's religious life? What remains to be done if Baptist life is to continue thus powerfully to affect the world's life in the future?

The Toronto meeting as a whole and the platform discussions in particular aid us in arriving at a constructive answer to these questions.

1. Baptist life has struck its roots deep down into the world's life. According to Vedder, the historian, there were 20,000 Baptists in the world 250 years ago, and they were harassed and persecuted, imprisoned and exiled. Newman estimates that there were 500 Baptists in the United States 200 years ago, and they were looked upon as dangerous heretics and cranks. One hundred years later (1821) Baptists have increased to approximately 300,000; fifty years later they have grown to approximately two and a half millions;

and during the last fifty years Baptists have increased at the unparalleled rate of 200,000 per year, numbering now, in round figures, 12,000,000 church members (which, as Catholics and some others count, would give us a potential Baptist constituency of nearly fifty millions).

These cold figures suddenly took on life when 8,000 representatives of sixty-five different Baptist groups totalling 12,000,000 church members gathered in a great auditorium for fellowship and discussion. Not often in a lifetime is it given to one to experience such a thrill as came when one after another of these groups responded to the "Roll Call of Nations" through a representative who brought a brief message to the assembly. Though many could not speak our common English tongue, there was a feeling that all spoke the language of Zion, and though we had never seen each other's faces before, nor probably would ever see them again on the earth, we belonged to a spiritual family that made us all kinsmen and friends. This sense of thus belonging to a world-group of like-minded brethren gave to many a deepened realization of the universality of our mission and message from which we can never escape.

2. Baptists have demonstrated a vital principle of unity. The absolute independence of the churches from ecclesiastical authority has always been a fundamental Baptist contention. For nearly fifteen hundred years the wisdom of the so-called Christian leadership of the world has been almost solidly against us. Men have said that the theory simply would not work; that if every church is free and autonomous the result will be confusion, disunity, weakness, heresy run wild, ultimate disintegration. Unquestionably the problem is a serious one, and the dangers are many and obvious. Can effective cooperation on a large scale be achieved among churches that admit no ecclesiastical authority whatsoever?

It is certain that such cooperation can be secured only as the result of essential unity of belief and purpose, and not through imposition. But how? The answer comes to us from the Jerusalem meeting: Through conference, discussion, prayer, fellowship, by means of which we come to know one another better, to think and pray and worship together, to settle our differences by thinking them through together, and arriving at conclusions that bring harmony and accord and stir to fresh enthusiasm for the common tasks which Christ has committed to us.

The significance of this demonstration of vital unity, when a vast multitude of Baptists thought and prayed themselves together concerning some matters of utmost importance, without the semblance of imposed ecclesiastical authority, is very great for our missionary enterprise. Never was the pressure greater than now to wipe out all distinctive denominational differences and present "a united front" in foreign missions. Only thus, we are told, can we secure unity and effectiveness, and only a "national church" with an episcopal form of government can meet the emergencies and demands of the present hour in China, Japan, India, and other mission fields. We have through the years steadfastly refused to yield to this pressure, and will refuse so long as we are true to our New Testament heritage. But we must demonstrate that ours is a better way, and that it works. How shall we do this if we draw apart from each other, declining to meet together and discuss our agreements and differences as Baptists, and contenting ourselves with local or sectional programs instead of clasping hands as Baptists of the world in a world program?

3. Baptists have still a stupendous, imperative, challenging, unfinished task. Notwithstanding the glorious gains which have been made, relatively we have just made a good beginning. The victory for our conception of church government and of human government is far from won. The vast majority of the peoples of this earth are still in political and spiritual bondage, with little prospect of freedom unless the principles of the

New Testament shall be given right of way both in church and in state. We have but begun to make an impression on ecclesiasticism with our spiritual conception of religion and of the believer's competency with God. The seat of authority in religion continues to shift back and forth from an infallible church to arbitrary individual opinion, and we believe there can be no rest until the Baptist contention for an authoritative Book is freely accepted. Surely we cannot rest with this responsibility unfulfilled. While the battle has been won in many lands for religious liberty the struggle is by no means ended, and must continue until there is freedom of worship and of conscience for every man on earth. Baptists will not be willing to cease their championship of this imperious cause at a time when their witness and influence are sorely needed, and will count for more than perhaps ever before in history.

Twelve million Baptists make an impressive total until we stop to compare this number with the unreached multitudes of the world. The appalling fact is that a round billion people have never heard the name of Christ, and at the present rate of missionary progress are doomed to Christless graves and a Christless eternity. Of the remainder who have heard the Christian message the vast majority have received it in more or less perverted form, and only by closing our eyes to the plain teaching of the New Testament can we believe that their faith is saving faith. Can we rest content to possess the saving message of Christ and at the very time when our numbers and prosperity make it possible to give it to all the world become complacent and provincial? The deep need of the world and the unparalleled opportunity of our age combine to present to Baptists a missionary challenge from which we dare not turn aside.

More than anything else the Toronto meeting emphasized the challenge of this missionary opportunity and responsibility. As we looked into the faces and clasped the hands of these brethren from the ends of the earth the Baptist task assumed more and more the proportions of a world task; and as we listened to the impassioned appeals of the missionaries for reinforcements our hearts were stirred with renewed desire to catch step with our fellow-Baptists of every land and tongue in a mighty forward movement to take the gospel and its fruits to those who sit in darkness and in the shadow of death.

The prophet Amos raised the question, "Can two walk together except they be agreed?" The obvious implication is that unity is essential to cooperation. But is it not in walking together that those who have fundamental common interests become agreed? Our Baptist problem at this crucial juncture is as a denomination to learn better how to walk together, to work together, to pray together, to think together, to the end that we may give the whole gospel to the whole world. How can we accomplish this great purpose if our Baptist meetings are confined to state or sectional or even national boundaries?

Let us dare to disagree with one another when convictions demand, as Peter and Paul and Barnabas and James dared to disagree with the Jerusalem brethren; but let us not dare break fellowship over our differences unless they become insuperable barriers to unity, but rather continue to walk and think and pray ourselves together in a constructive Baptist program of world-evangelization.

Good meeting with Pastor Sam E. Pritchett and Houston Church, Dallas, Texas. The only meeting I ever saw where not one thing to mar nor interrupt. Crowds increased every service to the last. Go next to Trinity, Texas, for three weeks.—A. D. Muse, Evangelist.

Pastor N. G. Hickman of Sardis is preaching a series of sermons to his people on Alcoholism. He says in his church bulletin: The Baptist Record gives us the truth concerning the principles involved in the present political campaign from the Christian point of view. We cannot afford to shut our eyes to the deeper meaning of the issues in the presidential race. To try to divorce religion and politics, business, or anything else pertaining to the believer's life is to be untrue to Christ who is our "ALL IN ALL." We are bound to practice our religion AT THE POLLS just the same as AT SUNDAY SCHOOL.

A friend writes that the "Democratic Donkey" which was given to Al. Smith at Houston, probably the one yoked up with another from Mississippi, died of pneumonia in Albany, N. Y., recently. Who can blame the poor thing?

Pastor J. H. Gunn of Long Beach writes: The Baptist Record is getting better all the time. I hear comments on the news through its columns now quite frequently wherein before one would have to provoke comment by a question. From a Christian Citizen by—A Former Mississippian, on page 6 of the issue of August 23 is vouched for by a man of this town who is not a lawyer, was once a Catholic, is now a Methodist and a supporter of Hoover. He heard Pat make his speech on IDEALS of GOVERNMENT and was present in the after conference as is explained in the item. He also heard Pat denounce Vardaman because he had deserted the Democratic party and had gone off after Senator Joe Robinson.

Brother J. B. Quin is with Pastor J. P. Culpepper in a meeting at Lyman this week.

The women in our churches in Mississippi are undertaking to raise \$10,000 in the month of September for State Missions. Surely this is a worthy enterprise and one that will appeal to all of our women in every church. The amount is reasonable and ought to be easily reached. It is fine to see how they swing into line when the word goes out to undertake a thing like this. It reminds one of Paul's words to the Colossians, "I rejoice when I see your orderly ranks (your tactics), your military precision, the way you keep step, how your feet hit the ground in rhythmic precision, how you wheel into line and properly follow orders". And then he adds, "The steadfastness of your faith". Soldierly solidarity is a result of this order; unswerving, unfaltering holding of the lines. These women will do what they undertake. But, brethren, suffer this word of exhortation from the scripture: Help those women who labored with me in the gospel and with Clement also. There is no reason why the men's purses should not be open and the work of State Missions should not be set forward. Our State Mission work is getting a smaller per cent than ever before, and a little extra help now will put things in much better shape.

There are many things to enhearten our people in the present fight of the liquor people to overthrow the Constitution of the United States. The ablest stump speaker the liquor people have is Jim Reed. He has just met defeat at the hands of his fellow citizens in trying to elect a liquor man as his successor in the United States Senate. That is very, very significant. If Jim Reed failed in Missouri, with wet cities like St. Louis and Kansas City to rely upon, what will Jim and Al and Johnny and "Gunpowder" do when they go up against the rank and file of American people? Another heartening aspect of this situation is the utter frenzy of Tammany bosses everywhere. They are literally scared stiff. Admitting weakness in well nigh every Southern state, they are now wildly rushing to the Negro question as the last hope of stampeding public opinion.—Christian Index.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

OUR AIM

200 Stewardship Classes and 2,000 Stewardship Diplomas During September, October, November, 1928

We are prepared to furnish, free of charge, two thousand Christian Stewardship books to the Baptist Churches in Mississippi that will organize and teach a class in Stewardship during either September, October or November.

We are offering these books free, because, First, we know that great joy and rich blessings will come to those who study and practice stewardship as taught in these books; Second, about one-third of the members in the average church today finance the church, and the study of these books will help the church to enlist the other two-thirds; Third, in the average church most of the work is done by the "faithful few", while the majority seem to feel no responsibility for the work of the kingdom. Since stewardship deals with every phase of life, the study of these books will help solve this problem; Fourth, ours is the newest department in our denominational life, and comparatively few people understand the work of this department. The study of these books will help introduce our work to the people; Fifth, a friend outside of the state, in response to our request, donated these books to us to be used in this way during September, October and November.

If you think the members of your church need to study this book, "CHRISTIAN STEWARDSHIP" by E. K. Cox, why not arrange for a class in your church? Why not on your next regular preaching day have your church set a time for the class to begin, and encourage all your officers and teachers, and as many others as possible, to attend? A class in stewardship will be a blessing to your church even though you can get but a few to attend. All great movements have had small beginnings. If you lead your people to study and practice stewardship, it will bring a revolution in your church and community life.

The pastor is the chosen leader and teacher of his people. They will, therefore, expect him to teach the class. If, however, he cannot, on account of his other duties, teach the class, why not get some other good teacher to have charge of it.

In arranging for the class, make a list of those who promise to attend the class and study the book. Send me the name and address of one person from each family represented in the class. Send also the name of the church and the county in which the church is located. Designate the one to whom you want the books sent. We will send to the one designated ten books provided as many as ten families are represented in the class. If you have less than ten families represented in the class we will send one book for each family. We cannot furnish free more than ten books to any one church as we have a limited number of books to use in this manner. Any church desiring more than ten books may get the additional number from the Baptist Book Store, Jackson, Miss., for \$.40 each.

We will send with each book a set of questions. The book may be referred to in answering them. To those who answer them, we will award the Stewardship Diploma. To those who promise to tithe, we will award the Gold Tithers Seal, to be affixed to the diploma.

If you want to be certain of getting these books for your church free, arrange for your class at once.

Yours truly,

G. C. Hodge.

* * *

A large number of churches have already ar-

ranged for their class in Stewardship and have ordered their books. We give below two or three letters concerning these classes. We have received dozens similar to these but limited space prevents us from publishing them.

Dear Hodge:

My ladies of the W. M. S. in this church are going to teach this book in their W. M. U. meetings. Then I mean to take the same books and use them in teaching the men of our church the same book.

I am pastor of three country churches for afternoon appointments (in addition to a full-time pastorate). I am planning to teach a class in each of these churches. So I am asking you to kindly send me a set of 10 books for this country work. The same set the ladies are ordering for this church will do here.

I have been in revivals for weeks and am now in one with one of my country churches. I cannot get to this teaching until early fall. But as soon as I am through with the revivals, I am planning to teach this book in all my churches and try to get it taught in all the churches of this association.

* * *

Dear Sir:

We the members of Baptist Church are interested in your "Christian Stewardship Course". Nearly all of our one hundred and thirty members wanted the book, but as the supply is limited we are sending the names of ten members who are very anxious for the course. If you send the books to me I shall distribute them at once.

* * *

Dear Sir:

We had your offer of the books on "Christian Stewardship" several days ago. I talked it over with my people here Sunday and I am sure we can have a good class. I have agreed to teach the class. As I understand you only send 10 books to each church and we could use 20 or 30 as we have over 300 members. If I am correct please send 20 books and we will pay for the extra ten as I am sure we will need that many. Send the books to me and I will distribute them. I feel that it will do us all good.

* * *

Dear Sir:

Your letter a few days since regarding the books on Stewardship. There were about twenty last Sunday who said they would take the course. So if you will send the books I will have my class in September, and see that all take the examination, and will send in to you.

* * *

Houlka

We closed on Sunday, August 26th, a meeting with the Baptist Church at Houlka. Brother C. T. Davis is the pastor. Many will remember that Brother Davis lost his sight about the middle of last December. He is still hoping the Lord will restore to him his sight. We were entertained in his home during the meeting and enjoyed our visit to the fullest.

The people attended the services in goodly numbers, despite the rains, and the Lord gave us a great revival. Seven were added to the church.

The mercury has been running high during these summer days, at the same time we have reason to believe that the interest in our Ruby Anniversary goal has been running parallel with the mercury. We are having encouraging reports from our faithful superintendents, young peoples leaders, zone leaders, etc. Let us continue to rise to an extremely high degree through the cool days will soon be upon us and other interests will crowd in to claim our attention.

Mississippi Woman's Missionary Union

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Enlarge

Last week on this page we discussed the dynamo of Enlarge. After our self-examination and the application of the remedy, we should now be ready to do our part in enlargement.

Enlistment in our own missionary organizations should begin our efforts in enlargement. Perhaps there is a woman in your church that has been crippled all during her christian life and is as helpless and inactive as the man Peter and John found at the entrance to the temple asking alms. Peter was the spokesman and replied that he didn't have any money. Perhaps we would have stopped there thinking that would have excused us from any obligation to this helpless man. Not so with Peter, who had an enlarged heart. He took him by the right hand and lifted him up. Immediately he received strength and went leaping into the temple praising God. You say that was a miracle, maybe it was. However Peter was not out on an enlistment campaign planned by his church but he came in contact with a need and was impelled by the Holy Spirit that dwelled within him to put his arms around that helpless man and give him "such as he had." Does "such as we have warm the hearts of the unenlisted into activity and cause them to hasten into the temple of service for our Lord?"

Our next concern in enlargement should be the organization of new W. M. S. and auxiliaries—not because we want to reach a certain number by Dec. 30th but because our Master has said, "Go ye therefore and teach all nations." If our neighbors are not concerned about this command remember we are our brother's keeper and it should be our desire to stir the missionary fires in the hearts of our sisters. Moses with the deepest confidence in the promises and leadership of God said to Hobab "come thou with us and we will do thee good." Do you believe your missionary society has anything worthwhile to give the woman that is void of a missionary vision? If so push back your tents of selfish ease and with a convincing life of purpose and purity go out and invite the indifferent to "Come thou with us and we will do thee good."

I do not believe we can find better enlistment programs than the ones on "Family Affairs" in September Royal Service and World Comrades. Put your best into these programs. Advertise your "family" with all the zeal and earnestness in your soul. Invite the unenlisted to be at your meeting and when they see the attractiveness of "Family Affairs" they will be ready to become a member of that family. Prove that you believe in the Woman's Missionary Union.

The Week of Prayer literature for State Missions is being mailed to you within a few days—the time is Sept. 30th-Oct. 5th. You will find a Calendar of Prayer on the last page of the program. Be sure you place this on the blackboard in time for each member of the organization to copy and have in hand to use each day. Note, too, that our goal this year is \$12,000. Lay aside a gift for State Missions before you buy your fall hat or it might be a mite-box for Jesus and a band-box for you.

The package of literature that you will re-

ceive within a few days contains a new booklet on the Ruby Anniversary. Do not lay this piece of literature aside and say "We have already had a program on that." This may be true but do you know all there is to know about this special effort that the W. M. U. of the South is making this year to help "fill the earth with the knowledge of God as the waters that cover the sea?" Much time, thought and money has been spent on this booklet and certainly we are expecting many newly enlisted women and young people in existing organizations, many new organizations and larger giving as a result from this investment.

You will find that October Royal Service and Home and Foreign Fields call attention to the booklet. Let us plan to make the largest possible use of it.

"WHY AND HOW OF W. M. U."

Last week there came a copy of this new book to our desk. As we reviewed it we were deeply grateful to Miss Bucy for this contribution to the work. It is very timely just now when we are making special effort to enlarge.

"Jesus Christ Ministry to Women" is the subject used for the devotionals for each chapter.

The first chapter tells of "Highlights in the History of W. M. U." Miss Bucy tells of the women at work in the New Testament era, then traces the work of women to modern times. She gives a brief sketch of the organization and aims of the W. M. U., tells the story of the W. M. U., the by-products of growth, and closes the first chapter giving the contributions the W. M. U. has made to the denomination.

Each chapter is practical and helpful. If you are an officer you will find your duties clearly defined. If you are working in a circle you will find helpful suggestions which, if carried out, will make your circle a better one. Splendid programs are given.

Send 40c to The Baptist Book Store, Jackson, Miss., and buy this helpful little book.

As we go from place to place attending W. M. U. Meetings in all parts of our State we make many discoveries. Often times we find someone who has a special talent, others that are gifted in making talks, then sometimes we find a poetess. The following is a response to the welcome that was given by Mrs. Cannon from Monticello to the W. M. U. Rally in her association last week:

"We are grateful for your welcome—
 We are glad to be with you,
 And our hearts rejoice within us
 As we meet old friends and new.

Your handclasp is so cordial,
 And your greeting so sincere
 That we feel that we are welcome
 As we meet together here.

May the tie be blest that binds us
 As we work and plan and pray
 For the coming of the Kingdom
 And God's blessings day by day.

Brighter grows the path before us
 In this glowing Ruby Year,
 May we find new faith and courage
 And new inspiration here

To enlarge our scope of vision
 And spare not our labor true
 As we lengthen out the cords that bind
 And strengthen for our service New."

"He was a man who had indeed suffered much," says a country paper, in a short obituary notice; "he had been a subscriber to this paper since its first number."

"American chewing gum has gained a foothold in Japan," says an exchange. "Its faculty for gaining a foothold is its most unpopular feature in this country."

Raskob and Dupont, who have been active in opposition to the Eighteenth Amendment, although Republicans hitherto came out in support of Smith. Sloan, who is president of the General Motors Company announces he will support Hoover because he is a prohibitionist.

A steamed contemporary says The Baptist Record is the only Republican paper in the state. Wrong as always. We are for no party; we are for the man that says he is in favor of the eighteenth amendment. When Mississippi votes as we believe it will to put a prohibitionist in the White House, The Baptist Record will not lay claim to all the glory of it.

Brother S. V. Gullett, chaplain of the State Farms, reports twenty-four conversions among the men last Sunday, making 189 since he began his work in January. Of these about 70 are white men and boys, the others negroes. He says most of the men attend the services voluntarily and give as good attention as any congregation. He has also had six revival meetings in churches in the state.

President Calles of Mexico has won the praise even of his enemies in announcing that he will not continue as president and has urged the army to support the man whom the civil authorities elect. And the army leaders announce their purpose to do so. This act of Calles is on a par with George Washington's declining to accept a third term. It may, however, precipitate more trouble in Mexico by inciting the Catholic clergy to renewed political activity.

BAPTIST ORPHANS

I notice in a recent number of The Baptist Record that the children are in need of certain articles of clothing. I think the present system of clothing the orphans is very unsatisfactory. To my mind one of our sister states has a far better plan. Let each church adopt one or two children, according to the strength of the church, and send a full outfit twice each year, one for summer and one for winter wear. It would take some time to get this system in working order, but it's a good time to talk it up while the associations are in session. Of course, we all like to dispose of all the left-overs when we clean our closets out, but let's dispose of our rubbish "otherwise", and send only the things that are needed.

—A W. M. U. Worker.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word which must accompany the notice.

East Mississippi Department

By R. L. Breland

Decatur Again.

Our meeting at Decatur had not closed when I wrote last week, so I am giving the final results here. The meeting closed Sunday night with the baptizing. There were 29 additions to the church during the meeting, 16 of which were by baptism. The church seemingly was revived and ready to go. They are happy that their good young pastor will soon be on the field. Pastor McCraw is well liked and is in a position to do some good work at Decatur.

The church is well organized. The women have a splendid working organization with a Y. W. A. and Sunbeams; the Sunday School, under the efficient leadership of Supt. Henry Day, is splendidly organized into departments and has a splendid corps of efficient teachers and officers; Prof. W. J. Scarbrough is BYPU Director and there are four unions—Adult, Senior, Intermediate and Junior. They have some as fine workers as you will find anywhere. I was in the Men's Bible Class in Sunday School. Bro. M. B. Potter, banker-lawyer, is the teacher and no class has a better one. He is simply grand. The church seems thoroughly alive and ready to go.

It was a very great delight to this scribe to be there as he used to preach to many of the churches in the surrounding communities and many of his former parishioners were present on various occasions. He also held revival meetings here for four successive years several years ago. He was much at home among these good Baptists. This church was organized about 1840 ten miles east of Decatur and was then called Enon, it was moved to Decatur before 1850 and its name changed to Decatur Baptist Church. Rev. N. L. Clark was pastor at that time and was for more than 50 years afterwards. His body lies resting in the cemetery near where the old building stood for 75 years.

Ye scribe was invited to a return

The Orphanage Signal

Good morning Baptist, from two hundred of the finest youngster's in the state. We are enjoying good health. Had a fine rain yesterday the first we have had for almost a month. Our new gardens are growing nicely and indications are that we will have lots of fall vegetables.

School will soon begin, but sorry to report that none of us under the seventh or eighth grade will be able to enter school this session, as other children are, because of having no funds to pay our teachers. Some of your good Baptists can make this possible by paying for our Teachers until the Convention meets.

We had a great day Friday when the Board met which is always one of the greatest days for us at the Orphanage.

You noticed our needs in last week's Record; we have had some things sent in to us, and yet we are in need of practically the same as of last week.

Our Needs

We are in need of 12 suits for boys from 3 to 4 years of age, 10 for those of 5 years of age, 20 pairs of pants for those from 6 to 7 years of age, 18 for the 8 and 9 years, 9 for 10 and 11 years, and then Overalls for all these ages.

Food supplies are always in demand.

"Forest S. S. Comes Forward With Another Donation."

One of the most loyal Churches in the state to the Orphanage is the

visit to aid in the meeting in 1929, and nothing will please him better. Blessings upon this good church and its young pastor.

The Associational W. M. U. meeting of Yalobusha County meets with Water Valley Baptist Church the 7th inst. Mrs. J. R. Markett is President and Mrs. O. H. Cohea is Secretary. A good attendance is expected.

(See page 15 for Notes and Comments)

A WINDOW IN BRAZIL

We made a trip into the interior, visiting the Lett Colony where there is a great church of 400 members in a colony of 1,000 which means nearly all are Baptists for they hardly let a child under 14 become a church member. I never saw one group of people that so impressed me with their spirituality. The church was far out in the country, and those country folks came in buggies, horseback, afoot, and in cars. They got down on their knees in prayer. Not one among them smokes, none dances and all are preachers. For years they had no regular pastor, for all preached, but now they have a pastor with his home next to the church and four preaching points in the neighborhood. They are sending out preachers and teachers among the strongest characters we have in

Baptist Church at Forest. Three of their fine men came this week and gave us a check for \$61.00 to be applied on the new stove. So, you see how easy it would be to get what we needed with a force of Baptist like this.

"Thanksgiving Cars"

Don't forget to start now, to organize your Association and churches for the Thanksgiving cars and offering. We are looking forward to this time when we shall get relief from the very trying financial burden which we are now facing. May I suggest that in your Association you elect a chairman with a committee consisting of one member of every church in your Association and let that member organize his Church for a real Thanksgiving drive.

We can do this and make it easy on everybody and put our Orphanage on a basis which we will not be ashamed of.

"Health Conditions"

We are enjoying excellent health, hasn't been necessary to call the Doctor in, for nearly a month.

An Invitation.

Listen! We want you to come to see us. You Preachers, of the state will do well to come out and spend a night or take a meal with us. We will not go to any extra trouble or expense, but you will be enabled to get an insight in the work which you have never had in another way. We are always glad to have visitors. —B. E. Massey, Supt.

the denomination—just good, honest-to-goodness, hard working folks, sincere and godly. The government induced them to come from Latvia to till the soil and now you pass through rice fields, cotton plantations, sugar cane, orange and banana groves, pineapple plots and many kinds of vegetable gardens—all the results of their labor. "The Directora" or Dean of Women in Collegio Baptista is from this colony—Olgo Strehlneek, who graduated from Baylor College too.—Rosalee Mills Appleby.

My Bible teaches me not to vote for Al. Smith where it says, "Wine is a mocker and strong drink is raging." Yes, it even says, "Thou shall not vote for Al. Smith", when it says, "Thou shall not have any other God before me." Mr. Smith has the Pope for his God and the priest for his intercessor.

Yours for success against Smith.
—A Democrat.
—A. C. Ales.

WILL YOU CROWN OR CRUCIFY JESUS?

There are many reasons why people fail to open their hearts and let Jesus come in.

1. One is the uncertainty. Such a one needs a spiritual man or woman to establish their hope that Jesus is the surest anchor—the only

anchor—our salvation.

2. Some are procrastinating. They intend taking their stand for Christ, but keep putting it off because they are in a "rut of wickedness", so to speak, and say, "Some other day, there's plenty of time". Grant that there will be.

3. Then, there are those who wonder what people will say and think. Listen. Let the people say and think what they please. If you have Jesus you have all. Though you lose friends, pleasures, are buffeted, scorned, and mocked, remember He went through the same thing.

Bunyan said that the will is all. And that the devil, as well as God knows the will of man, and each endeavors to strengthen the will their way, is a known fact.

God stands for happiness, true happiness, not only in the life to come but happiness here—Life Eternal! Peace!

The devil stands for sin!

Will you crown or crucify Jesus? Which are you doing today? There is not, there never can be, a middle ground.

The Lord give each one the will, and the courage to crown Jesus.

—Mrs. Edwin M. Ervin.

MEETINGS

Have just closed a series of services at New Hope Church near Sumrall, Miss., where Rev. T. J. Dale of Collins is pastor. New Hope is a famous old church organized about ninety years ago. They have a good church edifice and a large membership. Great throngs of people attended the services from the surrounding country and towns and the interest was good from the first. There were 32 who joined the church with 23 for baptism.

It has been our good pleasure to assist in revivals at McAdams and Harmony in Attala County; Hopewell in Choctaw County, Winston County Association; Rock Hill near Mount Olive, Covington County, and at Bethlehem in Scott County. In these meetings we have had 110 for baptism and 51 to join by letter and a number of backsliders to be restored. We have had the greatest crowds in meetings mentioned of all our ministry in Mississippi. Many heads of families and a number of aged people are listed among those who confessed Christ and joined the churches. The people have been courteous and God has been in this glorious work for which we are grateful.

Yours in service,

—H. C. Clark.

Have just closed a good meeting at Lyman. Bro. J. P. Culpepper is the much beloved pastor. We had a good meeting. Bro. J. L. Bryant of Water Valley led the singing, and did it in a great way. Bro. Culpepper is greatly in the hearts of his people. They are very loyal to him. The writer greatly enjoyed his stay among the fine people there. There were fifteen additions to the church, and a general toning of the church membership. Best wishes—J. B. Quin, Prentiss.

RULEVILLE

Just a word to say that I admire your courage to speak out and condemn the crookedness and rottenness found in our country today. Many realize the fight is on and have prepared for battle, never to retreat till victory is completely won. You are doing a noble work in upholding the standard of pure Democracy. Any man who is ashamed of his public record and shows no evidence of repentance is morally unfit for any position of responsibility. Keep your good work

going. Thousands are fighting with you.

Our revival came to a close last Wednesday evening with sixteen additions to the church. I consider this an exceedingly good revival when all things are considered. We had the largest congregations at the morning services of any of the five revivals we have had since I became pastor of the church. A fine evidence of Christian growth. The material received in this series of meetings was and is of the best. They will be loyal and faithful members,

helping to bear all of the church's burdens. We have room for more just like them.

The preaching was done by that prince of preachers, Dr. T. W. Young, Corinth. Out of his big heart he brought such messages that touched the heart of our town. He rang as clear as a whistle on the plan of salvation and how a follower of Christ should live. In the language of one of my good deacons it is well expressed: "He puts up the most unanswerable argument I ever heard why a lost man should

accept Christ and why a saved man should live the Christ-like life". He did us good.

Alvon Doty and his wife had charge of the music. It is unnecessary to say it was well done. Alvon is too well known among Mississippi Baptists for me to praise his virtues as a singer. He knows and does his work. Mrs. Doty is just as good in her place.

Our work is still moving on well. We hope to do even a greater work for our Lord.

Fraternally,

—Geo. S. Jarman.

HOHENLINDEN

On August 19th, Howard S. Williams, lay evangelist and party, began a two weeks' meeting at Hohenlinden, Webster County, Miss. This is a very small inland hamlet 15 miles north of Eupora and six miles west from Mantee. The meeting being held under a large arbor when weather conditions will permit. There is an undercurrent objection among our leading Baptist brethren against meetings of the Williams type, but if it were possible for these objectors to attend one of these meetings their opinion along this line would be reversed. Mr. Williams doesn't pretend to be a preacher, but is thoroughly conversant upon the Bible and knows the way of salvation. He brings in clear, forceful messages each service and he and his co-workers have endeared themselves to the people by his wonderful consecrated personality. It isn't the evangelist's purpose to tell people who are converted under his preaching what church to affiliate with, but join the church of their choice. Great crowds attend each service and the entire country is cooperating to make the meeting a success. One of the outstanding features is the presence of a number of converts in former meetings, some coming as far as a hundred miles to add their experience and each one is always glad to testify what Mr. Williams has meant to their lives. I will have more to say later as to the final results of the meeting. Pray God's blessings upon us brethren as we need your prayers and encouragement.

—W. H. Womack.

THOMPSON

Our annual meeting at Thompson Baptist Church in Amite County, Miss., commenced on second Sunday in August, 1928, and continued six days, with our beloved pastor, Homer H. Webb, doing the preaching. This is the third year Bro. Webb has been with us, and we all love him. He has done the preaching by the request of the church in the third meeting, and we feel that the meeting that's just closed is the best in the history of the church. Eight precious souls came forward and said we are trusting Jesus as our Savior, and the last day of the meeting were buried with their Lord in baptism.

Crystalized Memories

"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

SUCH quotations constantly remind us of the short duration of life. But the memories of our loved ones who have passed on will continue to live in our hearts.

The monuments we select to maintain these memories, should be cut from a stone which will properly carry to many generations to come the messages entrusted to them. This means stone of durability, beauty, contrast and strength. Granite is the only stone which meets such requirements and many granites fail.

Winnsboro Granite

"The Silk of the Trade"

stands preeminently the most lasting, the most beautiful, and inscriptions on it the most legible.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

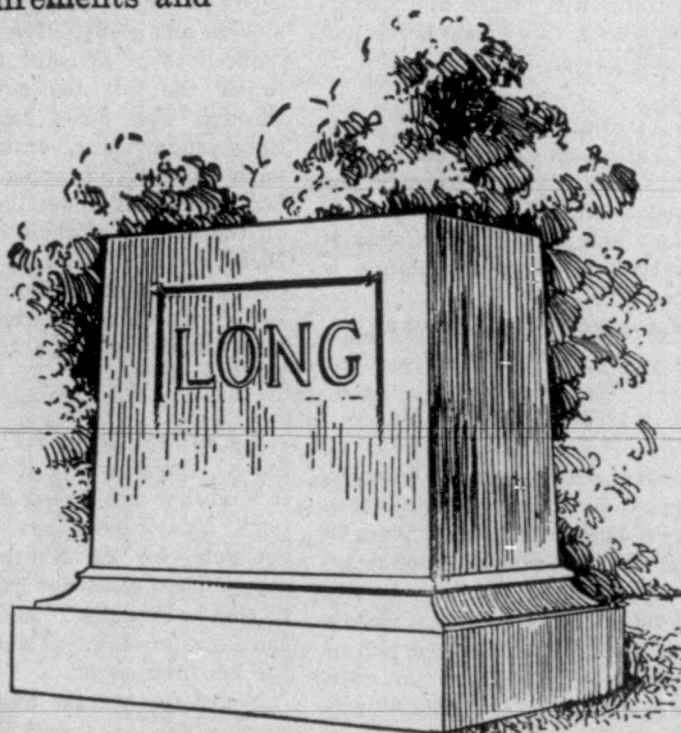
Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

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Write for free descriptive literature.

Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.



The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

I have a letter from Dollie Sanders, at McAdams, telling me that the \$5.00 reported from Kosciusko Sunbeams should have been credited to the McAdams Sunbeams. I am glad to make this correction, and have changed it on my book; There was a reason why I made this mistake.

How many of you are ready to go to school again? and glad, and how many are sorry? Boys and girls have lots of fun at school don't you think so?

Don't forget the B. B. I. girl who is going to school too.

Just now while I was thinking of you all, my thoughts "fell into rhyme" and here they are, such as they are. They are not very good, but they are true.

I'm thankful for the Grandmas,
And for the babies too:
I'm thankful for the 12 year olds,
And all that they can do.

I'm thankful for the Daddies,
And for the Mothers too:
I'm grateful for the older folks,
Of whom we have a few.

For these and all the children,
From one to Eighty-Three
Have made the children's Circle
So very dear to me.

With love,
Mrs. Lipsey.

B. B. I. GIRL

Brought forward	\$94.90
Edward Wilson	.10
Heddie Lee Holliday	.10
Alda Loyd Hayes	.10
Junior BYPU, Marion Miss.	1.19
Total	\$96.39

ORPHANAGE

Brought forward	\$173.36
Mae Fern Hardin	.10
Maben, Little Sunbeams	1.20
Total	\$174.66

Oma, Miss., July 20, 1928

Dear Mrs. Lipsey:
I am a little boy 9 years old, and I want to join your happy Band. I have 3 sisters and no brothers. I have a little dog and 3 calves for my pets. I am sending 10c for the B. B. I. girl. Your little friend,
Harold Swilley.

I wonder if the four pets get on well together, Harold, or if Rover barks at Fawn and Bluebelle? Thanks you for your contribution and read Miss Gladys's letter.

Gloster, Miss., July 18, 1928.

Dear Mrs. Lipsey:
I am a girl 12 years old, and will be in the 8th grade next term. My Grandmother takes The Baptist Record and I enjoy reading the letters. My Uncle gave me 10c and I am going to give it to the B. B. I. girl. If I see this letter in print, I will write again and send something for the orphans. Your friend,
Ruth Duty.

I'll soon be sending the money for our Miss Gladys to enter school, and all these 10 cents are going to help. Thank you Ruth.

Carthage, Miss., June 29, 1928.

Dear Mrs. Lipsey:
Here I come again with a dollar more for the Orphanage. I made my money sweeping the store for Granddaddy and saving eggs which Grandma let me have. Here is a dollar that Grandma is sending.
An old member,
Mildred Gross.

Nobody ever asked me yet, Mildred if she might "come with a dollar" and was refused. You are very welcome and I am so much obliged to you and Grandma.

Montrose, Miss., June 15, 1928.

Dear Mrs. Lipsey:
I am a little red-headed girl, 12 years old. I love to go to S. S. and church. I have been reading the letters other little girls and boys write, so I wanted to write one too. I am sending you 25c for the Orphanage. Your little friend,
Loris Clayton Smith.

I was reading a story last night, Loris about a red-headed girl, and they called her "Red". She was a very interesting girl. Thank you for the money.

Lake, Miss., R. 2, June 15-28.

Dear Mrs. Lipsey:
I am interested in the Orphanage, and want to see it grow. I go to S. S. every Sunday morning. I am a junior. I am sending 10c for the furnishing of a room. I wish I could send more. I read The Children's Circle every Thursday evening. I enjoy reading it. I love you all.

Eva Jones.

Thank you for the money, Eva, and also for the message of love, which is very sweet to us. Won't you send us something soon for the B. B. I. girl?

Magnolia, Miss., June 14, 1928.

Dear Mrs. Lipsey:
I am a little girl 9 years old. My school was out in April. I will be in the fifth grade next year. I missed only five days at school. I go to S. S. and church at Osyka. My pastor's name is Bro. Ainsworth. I enjoy reading the letters. I want to join your Circle. I am sending 25c to help furnish the room. I have four brothers and one sister. I have a Mother, Father, Grandmother and Grandfather. I am staying with my grandparents. They take The Baptist Record. I have light hair and blue eyes. Your new friend,
Bessie Godbold.

You are an Honor Member now, Bessie. You are fortunate to have both grandparents, and to be able to go to see them.

Carthage, Miss., June 29, 1928.

Dear Mrs. Lipsey:
I am a little boy 8 years old, and shall be in the third grade next year. My sister reads the letters to me, and I certainly do enjoy them. I am sending 25c for the Orphanage. I hope to see my letter in print.

A new member,
Floyd Gross.

You are a little late in seeing it, Floyd, but here it is. Thank you for helping in the June contribution, and we want you to write again.

McAdams, Miss., Aug., 1928.

We are just a Sunbeam Band called the "Earnest Workers." We have seen the others come with their letters and love offerings, so we want to do our bit. We are so grateful that we can send this bit for the B. B. I. girl and for the advancement of Christ's Kingdom.

Yours for service,
Loyce Gowan, Pres.
Dallie Sanders, Sec.
Nelvia Bunch, Treas.

I don't call your contribution a "bit" girls, it is a large amount. We are so glad to get it and so grateful. Be sure and read Miss Andrews' letter on our Page today.

Ackerman, Miss., Aug. 6, 1928.

This is my first time to write. I am a little girl 14 years old. I go to school at Ackerman, and am in the 7th grade. My teacher is Mrs. Love. I have one sister and one brother. I enjoy reading The Children's Circle very much. I am sending 5c for the B. B. I. girl. In my prayers I shall always pray for all

of the orphans and the B. B. I. girl.

A new friend,

Anda Mae Cults.

Giving and praying go together well, Anda Mae. Don't let going to school keep you from writing again soon.

Grenada, Miss., Aug. 6, 1928.

Dear Mrs. Lipsey:
I am a little girl 11 years old, and in the fifth grade. I have a little sister 7 years old. Her name is Dorothy Dickson. I also have a little brother. He is two years old. His name is Bobbie. I have light hair and blue eyes. I want to be a member of The Baptist Record. We take it and I enjoy reading The Children's Circle. I go to S. S. and preaching every time I can. I am in the junior class. Please print this if you can read it.

A new member,
Mary Louise Cooke.

I am a fine reader, Mary Louise, and had no trouble reading your letters. I am pleased for you and Dorothy and Bobbie to be members with us.

Newton, Miss., June 28, 1928.

Dear Mrs. Lipsey:
I have written once before, but since you are taking a special offering this month for the Orphanage I want to help. I am sending you \$1.00. I made some of my money by selling peanuts at ball games, and Mother gave me the eggs on Sunday and I sold them. I am going to send some for the B. B. I. girl later. I don't believe I will write a long letter this time.

All right, Thomas, now is the time for the B. B. I. girl. She has come to be a real girl now, our Miss Gladys. Thank you so much for the gift for the Orphanage. We came out all right in our June drive, didn't we?

Sallis, Miss., June 25, 1928.

Dear Mrs. Lipsey:
As June is about gone and we haven't sent anything on the \$100.00 for the orphans, we are sending our contribution today. We are sending 50c for the little orphan children. With best wishes and love for you and the dear little children, we are,
B. L. and Mable Knight.

I'm certainly obliged, B. L. and Mable, for helping us to make a success of our June drive. I hope you are going to help us some with our work for Miss Andrews. Won't you? Thank you.

Durant, Miss., June 25, 1928.

Dear Mrs. Lipsey:
I am a little girl 6 years old, and I am in the second grade. My Mother reads The Baptist Record to me every Friday and I enjoy listening to her read it to me. I have a sister 10 years old, a brother 2 and a little baby sister about a month old, and I love them all. I am sending 25c for the orphans. I surely am sorry for the little boys and girls that have neither mother nor father. I hope you will print this. I am
Your little friend,
Frances Farmer.

I'm sorry, to, Frances, for the people who haven't any children. You wouldn't take anything for the dear baby sister, would you? Thank you for the money and write again.

Liberty, Miss., July 5, 1928.

Dear Mrs. Lipsey:
I am a little girl 9 years of age, and will take up my fifth grade work next session. I have been taking music two sessions, and like it fine. I have a little brother 17 months old, who is the joy of our home. I go to S. S. every Sunday that I can. My teacher's name is Miss Grace Whittington, and I like her fine. I am sending 10c for the little Orphans. Your new member,
Florence Williams.

The more you learn of music, Florence, the more you will like it. Write to us again, and tell us what

little brother's name is. The orphans thank you for the money.

Jackson, Miss., July 26, 1928.

Dear Mrs. Lipsey:
May I become a member of The Children's Circle? I am two years old, have blue eyes and light hair. I weigh 32 pounds. Am sending some money for the B. B. I. girl. I have a terrier puppy named "Jiggs", also have some cats. My hog's name is "Susie." I am a real farmer boy. Hope you print this, so my grandparents will see it. Much love,
Tommie Loyd Hodges,
R. 5, Box 23.

I wonder what your special work is on the farm, Tommie? Do you milk cows, or plow the field? You could feed the chickens, couldn't you? Anyhow, you are not a bit too young to join the Children's Circle, and I'm much obliged for the money.

DeKalb, Miss.

Dear Mrs. Lipsey:
May I become a member of the Circle? I am a little girl 12 years old. I will be 13 on Oct. 21st. My Mother takes The Baptist Record and I read the children's page. I go to church at Liberty and am a member of this church. I also go to school at Liberty. I will be in the eighth grade when school starts again. I am the only girl and have three brothers. My Mother and Daddy are both living. I am sending 25c for the orphans. I hope to see my letter in print. Love to you and the orphans. A new member,
Mavis Watts.

Next time get your brother to write too, Mavis. Or are they too big? I am glad to hear from you, and thank you for the money.

Gloster, Miss., June 30, 1928.

Dear Mrs. Lipsey:
I am a little girl 12 years old. I go to S. S. every Sunday and go to B. Y. P. U. every Sunday night I can. I have 4 sisters and twin brothers. I was promoted to the sixth grade. I hope we got up the hundred dollars we promised to get. I pray for the little orphans. I hope they do get their new building, because our pastor says they need it very badly. Our pastor is Bro. E. K. Cox. He is a good preacher, and we love him dearly. I am sending 25c for the orphans. If it is too late, send it to the B. B. I. girl. Your new niece,
Hilda Boyett.

It was not too late, Hilda, and it went to the orphans. Instead of \$100, we got about \$170 for them. Thank you for your help.

Blue Springs, Miss.

Dear Mrs. Lipsey:
I am a girl 12 years of age, and would like to join your happy band. I have dark hair and dark brown eyes. We take The Baptist Record and enjoy it very much; but I think The Children's Circle is the best of all. I have been wanting to write to the Circle for sometime, but have been waiting to see if I could get up some money for the orphans. I am sending \$1.00 for the orphans. I am still blessed with a dear Father, Mother and two brothers. I am a member of the Baptist Church at New Harmony. Our pastor is Bro. W. T. Darling. We like him fine. He preached at our church Sunday night. We took up collection for the orphans, as we did not get to in the month of June. They got up about \$7.65. Much love. Your new friend,
Mary Frances Kolb.

Thank you, Mary Frances, and now you must try to get up some money for our B. B. I. girl, Miss Gladys. It is nice to know her name, isn't it?

Sunday School Department

SUNDAY SCHOOL LESSON

Sept. 9, 1928

Paul in Athens and Corinth.

Acts 17:16 to 18:17, I Cor. 2:1-16;

I Tim. 2:3-7

(From Points for Emphasis by H. C. Moore)

Golden Text—For I determined not to know anything among you, save Jesus Christ, and him crucified. I Cor. 2:2.

1. A Great Field was furnished the Apostle in Corinth, famous for its wealth and power from the time of Homer. It was situated on the narrow isthmus connecting Peloponnesus and northern Greece. With two famous harbors it held the land traffic from north to south and received by sea rich merchandise from the chief ports of Europe and Asia. This "most corrupt and effeminate city in Greece" contained a heterogeneous population of 400,000. There were a great many Jews here who had been expelled from Rome by the Emperor Claudius. To this number belonged a native of the district of Pontus in Asia Minor, Aquila and his wife, Priscilla, who followed the profession of tentmaking. When they were compelled to leave Rome, they came to Corinth and began business. When Paul, who had been trained in the same occupation, reached Corinth he formed a partnership with Aquila and for some time supported himself by manual labor.

2. A Good Start was made by Paul in the synagogue where he spent every Sabbath and spoke convincingly to both Jews and Greeks on his favorite theme that Jesus is the Messiah. But his work went on under extreme difficulty; he was sick in body, depressed in spirit, confronted with poverty, and lonely in work. When, however, Silas and Timothy rejoined him, bringing good news and a contribution from the churches in Macedonia whither he had sent them on a special mission, he devoted himself wholly and enthusiastically to his ministry. First of all, he energetically addressed the Jews, maintaining that Jesus was the Christ. But they met his earnestness with blasphemy and his argument with abuse.

3. A Growing Work was developed by the strong, organized, determined hostility of the Jews. Instead of narrowing, it widened the ministry of the missionaries. Shaking his garment in protest that he was shaking off all responsibility for their conduct, Paul said to them that their blood was upon their own heads, that he was clear of blame, and that he would extend his ministry to the Gentiles. Immediately he left the synagogue and made his preaching headquarters in an adjoining building owned by Justus, who no doubt became a Christian. It was a decisive step to take and one that drew the line sharply be-

tween believers and unbelievers. But Paul knew what he was about, and he was successful in winning many converts to Christ.

4. A Gracious Ministry ensued. Even the chief ruler of the synagogue, Crispus, with all his household believed on the Lord and he was one of the few baptized by Paul. Besides this remarkable family many other Corinthians also believed and were baptized. Though these first fruits were encouraging, yet the Apostle was frequently depressed by the difficulty of the work in a heathen metropolis, by the hardness of heart shown by the chosen people, and by the fear that he would be martyred in the midst of his labors. He was evidently in a state of despondency when the Lord in a night vision calmed his fears, designated his duty, assured him of divine protection, and promised a great ingathering at Corinth. Thus encouraged, Paul prolonged his ministry there for eighteen months, building up the church, training workers and writing the two Thessalonian letters.

5. A Golden Message was faithfully delivered. Paul wrote about it to Timothy. (1) The source of the gospel was God who is our Saviour, who desires that everybody repent and believe and be saved, and who in mercy offers the knowledge of the truth as it is in Jesus. (2) The substance of the gospel is embodied in Christ Jesus, who, being truly man and yet identical with the one God, is the one and only mediator between God and man. (3) The sufficiency of the gospel is shown in the fact that Jesus gave himself a ransom for all, adequate for everybody in all time and efficacious for any and all who believe. (4) The spread of the gospel is involved in the testimony to be borne in its own time through the apostolic ministry of Paul and his colleagues and successors. (5) The scope of the gospel is not confined to one race or age but eligible to all, Gentile and Jew who receive and respond to the divine teaching in faith and truth.

THIRTY MINUTES

Ben Cox

At about four o'clock I came into the office yesterday, August 1st and within thirty minutes I had four callers. First was an elderly man, partly crippled, who used to be a Mohammedan thirty years ago. He had lost all his money and met with much discouragement. He told me he could speak nine languages. I

cheered him up as best I could. I gave him a pair of socks which were badly needed. Gave him a little money and had prayer with him. He went on his way looking younger.

The next was a young Memphis barber who was bothered with doubts. The clean cut, nice looking young fellow seemed really bothered. He told me how he became a church member when he was a child, and that now religion meant so little to him. I asked him if he was doing much for the Lord. He replied, "No." I then reminded him that if his physical body could not be in good shape without food and exercise, so neither could his spiritual body. I gave him some religious literature, and we had prayer together.

The third caller was one of the finest looking young men I have ever seen, a Roman Catholic who belongs to the Blessed Sacrament Church in Binghampton. He was very anxious to get a letter from me to the Fire and Police Commissioner Davis, as he wished to get back on the Fire Department, where he used to be, as an extra. I was glad to give him this letter and some literature. After a season of prayer the dear fellow, with tears in his eyes, seized my hand and was very cordial in his expression of thanks.

The fourth caller within the thirty minutes was a poor unfortunate fellow who was carrying the booze aroma with him. He told me he was arrested and had been in jail, and they had just let him out. He lacked fifty-one cents of having enough money to take him home. I reminded him that he could not expect to do any good anywhere unless he quit booze. He said, "There is no danger of that. You can't possibly get it where I live. If the people where I worked knew I was drinking, I would have no chance of getting my job back." After I had led in prayer, the poor fellow said, "Let me lead in prayer too." I was moved to tears when the poor fellow stood there, with his trembling body, asking the Lord to help him stand firm against the tempter. I let him have the fifty-one cents.

I hope all who read this will re-

member at the Throne these four cases.

Central Baptist Church,
Memphis, Tenn.

COMING — The Third Week in October.

Mark this week in red on your calendar, Pastors, Superintendents, Elementary Workers, and Parents, and make it count for much in the interest of your children. The third week in October is designated as "Home Co-operation Week" by the Elementary workers. Promotion day will be over and the teachers will want to co-operate with each home represented in the Junior, Primary, Beginner and Cradle Roll Departments in making this year count in the religious training of the children. This week is set apart that Parents and Teachers may know and understand each other and may plan together for the children. Notice for further suggestions in next issue.

Shubuta, Miss., Aug. 30, 1928.

Editor Baptist Record:—

You misquote the reporter of our Golden Wedding by saying that the marriage fees received ranged from fifty cents to five dollars, when it should have been fifty cents to twenty-five dollars.

I would not trouble you to make this correction, but for the fact that quite a number of my friends paid me more than five dollars. About 30 paid 10 dollars each; a few paid 15 and 20 dollars each, while more than 50 paid 5 dollars each. A large proportion was from one to four dollars. There was only one 25 dollar fee, and only one 50 cent fee.

Thanking you, I am,
Yours truly,

—J. M. Phillips.

Two Irishmen stood in front of a drug store. In the window was a display of rubber gloves.

"Now, I wonder what is them things for?" asked one of the Irishmen.

"Oh," replied the other Irishman, "Ye can put them things on an' wash yer hands without gettin' yer hands wet."

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

A Good Summer's Work

Miss Fannie Lynn Gamblin, who has worked for the B. Y. P. U. Department six weeks this summer, has met with a good response from the people of her own county. She has been working in Attala County and has had the privilege of organizing six unions, and the seventh has been organized as a result of her work. To every one of these plus some others she has taught the Manual with good results. We congratulate the churches of Attala County on having had the privilege of having Miss Gamblin work with them this summer.

All B. Y. P. U. Leaders should get a copy of the "Leaders Plan Book; it costs fifty cents from the Baptist Book Store, Jackson, Miss. It is a filler and you will need to get a loose leaf binder for it. You can just use two pieces of cardboard for that if you choose, but get the book NOW and USE it and it will help you in your work.

A Successful Family

The father of success is Work.
The mother of success is Vision.
The oldest son is Common Sense.
Some of the other boys are: Perseverance, Honesty, Thoroughness, Enthusiasm, Cooperation.

Some of the sisters are: Cheerfulness, Loyalty, Courtesy, Sincerity, Unselfishness, Faith.

The baby is Opportunity.

Get acquainted with the father and you will get along pretty well with the rest of the family.—Selected.

Something New

The B. Y. P. U. Department has prepared some "Round Table Questions" on different departments of the B. Y. P. U. work, and they are now available for use to all who want them. They will be good to have for any and all conferences that you may hold, especially in the meetings of the Associational B. Y. P. U. We have them on the Associational B. Y. P. U., General B. Y. P. U. Organization, Senior B. Y. P. U., Intermediate B. Y. P. U., Junior B. Y. P. U., and one for Junior and Intermediate Leaders and Sponsors.

These are free to you and if you care for some write us your desires.

Neshoba County Reorganizes Its Associational B. Y. P. U.

We are delighted to have a letter from Miss Lenora Viverette telling of the reorganization of the Neshoba Associational B. Y. P. U. This is one of our largest associations and certainly could not be satisfied to operate without the B. Y. P. U. federation and we rejoice to welcome them back as one of our working units. They will hold their next meeting with Hope Church on the fifth Sunday in September. Miss Viverette is the Secretary of the organization. Let us have the plans for your Associational B. Y. P. U.

On the Job

Vice-President Denman is on the job: Mr. R. E. Denman was elected Vice-President of the Fifth District B. Y. P. U. Convention at its meeting in June at Gulfport, and feeling that the office offered an opportunity for service, has started out to enlist every association in the work in a larger way. His first step was to get in touch with the Presidents of the Associational B. Y. P. U.'s in his district and to get from them their plans for the year's work and to get the names of the churches that had B. Y. P. U.'s. His next step was to visit some of the B. Y. P. U.'s in the district. His hope is that he may be able to visit a large number of the B. Y. P. U.'s during the year. Mr. Denman is a busy traveling salesman, but takes the time to serve the Lord. He is a B. Y. P. U. Director of First Church, Biloxi, also, and his pastor knows that he can count on him at all times.

Hopewell Church Organizes

We rejoice in receiving a letter from Miss Idenia Hutchinson, who reports a newly organized B. Y. P. U. at Hopewell Church near McCool. The officers elected follow: Miss Idenia Hutchinson, President; Lula Hunt, Vice-President; Pauline Keuu, Secretary; Ida Hutchinson, Corresponding Secretary; Callie Blaine, Treasurer; Bernice Kennedy, Pianist; S. H. Hunt, Jr., Chorister and Bible Readers Leader. This is the first time a B. Y. P. U. has ever been organized at this church and we are praying that it may under the leadership of these splendid officers guided by the Holy Spirit prove a great blessing to the church and community.

THE BRISTOL NELSON SCHOOL

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Limited to 25 pupils—Personal attention—Girls of all ages—Boys under 12—6 acres of campus.
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Up and At It

Here is another District officer up and at it. Mr. Earl Dennis, Secretary of District Two B. Y. P. U. Convention writes asking for a mailing list of the district saying that he is going to write to all the B. Y. P. U.'s of the district and urge them to make every effort to reach and maintain the Standard of Excellence. He wants every union to try for the loving cups that will be offered next year. In addition to the Loyalty banner there will be two loving cups given, one to the union that reaches and holds through the year the highest percentage of its possibilities. This cup is being given by Bro. Chastain of Coldwater, and the other will be given by Bro. Weaver of Hernando on the following basis: Union making the highest average in Daily Bible Readings, Attendance and Preaching attendance. Every union can compete and we are glad to see the officers of the district emphasizing these awards. The convention for District Two goes to Greenville next year.

"Never despair," said the philosopher; "somewhere above the clouds the sun is shining." "Yes," replied the cynic, "and somewhere below the sea there's a solid bottom; but that doesn't help a man when he falls overboard."—Christian Register.

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WINONA LAKE, IND.

By W. A. McComb

One hundred and ten miles east of Chicago, nestling close beside the beautiful Lake of Winona, Ind., is the delightful summer resort and religious assembly grounds, of international reputation, known as "Winona Lake".

People are here this summer from 37 states and 5 foreign countries.

They gather in "Bible Conferences", "Sunday School and Young People's Conventions" and various other groups. They have a summer school of music, a university extension course, besides private schools and tutors.

For the last ten days the Winona Lake Bible Conference has been in session and largely attended by ministers and religious workers from many parts of the country.

Some of the leading preachers, teachers and lecturers from America, Canada and England, India and Africa have addressed the great throngs that have assembled.

Billy Sunday, of national fame, spoke for an hour and a half, to six thousand people on National Temperance and National Prohibition. He chose as his subject:

"They Shall Not Pass", and in his characteristic way, applied it to bootleggers, thugs and nullificationists.

Dr. J. B. Leavell, who was present, invited Billy Sunday to come to Houston, Texas, and deliver that address in the great auditorium where Al. Smith was nominated.

It would be a great thing if Mr. Sunday could deliver that address in every state in the Union between now and Nov. 6th. Many who had heard him for years said it was the greatest address they ever heard him deliver. As he was making his closing appeal every man and woman of the great audience stood and cheered and then pledged themselves to use every legitimate effort to defeat the Democratic presidential nominee.

Mrs. McComb and the writer are spending part of their vacation here and find it most delightful.

It looks odd to them to see men wearing overcoats and women with heavy wraps here in August. To them it is a delightful change from their South Mississippi home. But the greatest treat is the fellowship, religious atmosphere and spiritual uplift.

CONSISTENCY A JEWEL

By An Old Minister

A daily Democratic newspaper states: "The Negro Independent Progressive Party of Florida is supporting the Democratic ticket. The executive committee called a conference at Tampa, and declared for Smith and the Democratic platform adopted at the Houston convention. More than three thousand negroes in Hillsborough County have paid their poll tax and will vote for Smith."

On account of this we see no protest from the Democratic press, denouncing the negroes for meddling in Southern politics.

It is stated in the papers that

President Woodrow Wilson, a Democrat, born in the South, a native of Virginia (the "Mother of Presidents") gave Henry Lincoln Johnson, a negro, a high appointment; but because of this act we have seen no statement from the press that he and his party were no better than the negro appointed by him.

During the Reconstruction days, of the 70s, when the writer was a boy, it was sometimes the case that a negro would vote the Democratic ticket with his former owners. Because of this the Southern white people were delighted, and would almost "pat on the back" the negro thus voting, and call him "a white man's nigger".

But when Mr. Hoover exercises his prerogative, and shows political favor to a negro, it is altogether "a gray horse of another color".

Although the choice of this nation for President lies between Herbert Hoover, the philanthropist, the prohibitionist, the advocate of high ideals,—and Al. Smith, the tool of Tammany, the nullificationist, the advocate by precept and example, of liquor making and selling and drinking; yet when the Protestant Christian ministers, not only of the South but of the whole nation; with the thousands of consecrated Christian women of the W. C. T. U.; with many, many other thousands of splendid laymen, and noble women decide from conscientious convictions to vote for Hoover for President, they are stigmatized by the Democratic press.

"O, consistency! Thou art a jewel".

A WORD OF COMMENDATION

Brother Virgil Posey of Jackson, Miss., was recently with me in a meeting. I have never had any man sing for me who is as well equipped in natural gifts, unusual training and adaptability as Virgil Posey. He is cultured, refined and diplomatic. His deportment is absolutely of the finest. No pastor can find a better or more satisfactory singer.

Without his knowledge I am writing this because he deserves it, is worthy of it and pastors and churches need to know it.

—A. D. Muse, Evangelist,
Shaw, Miss.

CEDAR GROVE MEETING

The meeting which closed at Cedar Grove last week was indeed a real revival. The pastor, Rev. D. W. Nix, was assisted by his brother, Rev. S. E. Nix of Soso, who did the preaching.

Rev. Nix brought great Gospel messages of the saving salvation of Jesus Christ and the souls of many found refuge in His word. His denunciation of sin have inspired many to a more active service in the Master's Kingdom. There were thirteen additions to the church. Also a Senior and Junior B. Y. P. U. was organized.

Rev. Nix was called as pastor for the ensuing year beginning Sept. 1st, his brother, D. W. Nix, resigning, to enter the Seminary at Fort Worth, Texas.

Bro. Nix is planning on moving to this community in the near future to make his home.

SLAYDEN MEETING

(MARSHALL COUNTY)

On August 12th, Brother Kyzar and I began a meeting with the Slayden Church near Holly Springs. This church is located in a prosperous section in which is located the Marshall County A. H. S. This church has preaching three Sundays each month. Brother W. B. May is the pastor and lives on the field.

We reached Slayden and found that a large open air tabernacle had been prepared for the night meetings. This open air place seated about five hundred people and was filled nearly every night. The day meetings were held in the house and were well attended.

Brother Kyzar was at his best in this meeting and with the aid of the Spirit did some great preaching. Many of the church members were revived and confessed their sins and received a great blessing during the meeting. Twenty five young people of the community accepted Christ as their Saviour and united with the church. One came into the church by letter. All in all this was a good meeting because God gave us the victory. Mrs. Hall presided at the piano and assisted in the young people's work.

We are now with Brother M. J. Derrick and the Bowmar Ave. Church at Vicksburg. Pray for us that we may have a great victory here for the Master's glory.

—D. Curtis Hall.

Two Good Meetings

The first meeting was with Shiloh church, Calhoun County. It began August 12th and continued through the 17th. The attendance was good from the beginning and interest fair.

Bro. B. C. Land of New Orleans did the preaching. Bro. Land has a reputation of presenting the gospel in a very clear and forceful manner. He seemed to be at his best in this meeting. We had six additions for baptism. The church seemed to be greatly benefited by these services.

The second meeting was with the Baptist church of Derma. This meeting began August 19th and continued through the 24th. This meeting was marked by good attendance.

Bro. Land did the preaching in this meeting also. His messages were clear and forceful. There was nothing indefinite about his preaching.

The singing was under the direction of Bro. W. W. Grafton of Eudora. Bro. Grafton is one of the best evangelistic singers within my knowledge. As these Brethren brought their messages in sermon and song the Lord's people were built up in the grace of God, and the lost were saved. There were 12 additions; five of these were for baptism.

Brother Land will receive the degree of T.H.D from the B. B. I. next

spring. He has already completed the resident work and is in position to go to any location to which the Lord may direct. Besides his training he has had wide experience as a pastor. For seven years he has been a full time pastor. He is a native Mississippian and surely some good church in Mississippi will want to bring him back to his native state. This is said without Bro. Lands knowledge.

J. M. Spikes, Pastor.

IN MEMORIAM

Obituary

On Nov. 17, 1927, God called for the spirit of Mrs. J. H. Doddridge, and on Feb. 27, 1928, 3 months and 10 days later, this same call was heard again in the home, taking this time the husband and father, J. H. Doddridge.

Mrs. Doddridge (nee Alameda B. McCarty) was born July 1, 1848, at the Simpson-McCarty homestead, 5 miles south of Shubuta, Miss. At the age of 16 years she joined the Sandhill Baptist Church. Living a continued consecrated life to the end.

Mr. Doddridge was born Aug. 19, 1856, in Mobile, Ala. Moved to Shubuta when a child. In early manhood he joined Hurricane Baptist Church near Melium, Ala. Several years later he joined the Masonic Lodge at Waynesboro, Miss., where he held membership until a Lodge was organized at Shubuta.

This couple was married Nov. 19 1882. To this union was born one son, Cleveland, of Shubuta, Miss., and a daughter, Cora, (now Mrs. H. L. Hopper, of Lucedale, Miss.) who with 5 grandchildren, survives them.

Both funerals were conducted in the home of their son by Reverend J. M. Phillips, who 45 years before had joined this couple in the sacred bonds of matrimony.

They brought up their children to have true ideas of life, and led them to usefulness in the different vocations of life. The greatest of all, they led them to know Christ.

We can say with their children, "Our loss is Heaven's gain".

Obituary

Mrs. Tornosia Ann Standard Boone, wife of the late Rev. R. J. Boone, died August 17th, 1928, at the home of her niece, Mrs. Hollis Norman, near McComb, Miss., while there on a visit. Funeral services were held from the Baptist Church of Brookhaven, Miss., August 20th, at 10 A. M., Dr. J. A. Taylor officiating.

Mrs. Boone is survived by two sons, O. B. of Jacksonville, Florida, with whom she made her home, and Charlie, a sea-captain, several grandchildren, and a large circle of friends and relatives. Mrs. Boone lived a long and useful life, dying at the age of eighty-two years. She united with the Baptist Church in early life and always took an active part in all departments of the church work.

—Mrs. Nannie Boone Walker,
Sister-in-Law.

BETHEL

The Bethel Baptist church, Lincoln County, closed a good meeting last Thursday. Rev. S. G. Pope, pastor of Magnolia Baptist church did the preaching in his wonderful way. The congregations were large. There were four additions to the church. Rev. G. D. Williams, the pastor was with us in our revival. He was not with us last year on account of being in College. He and brother Pope worked together for the glory of God, to whom we give all the praises for all things done.

Mrs. Lorena Prestige,
Bogue Chitto, Miss.

A Revival Meeting at Evergreen, La.

We have just closed a revival meeting at Evergreen, La., which began Aug. 14th and closed Aug. 26th. Fourteen joined the church. Eleven coming by baptism, two by letter and one restored.

Wm. S. Dixon, the preaching-singing evangelist did the double work of preacher and singer. Neither department suffered because of his having charge of the other departments. His solos were of the right sort, and well sung. Indeed he is an artist in that line. The preaching was none of your "Top Water" stuff, but went deep into the facts of sin and salvation.

Dixon is a Baptist of the informed, uncompromising type. His language is clean and chaste, and yet, he was fearless in his attack upon the sins of the people to whom he was preaching.

Dixon does not hold union meetings.

We had a good meeting and we give God the praise.

S. G. Hazlewood, Pastor.

The Ascalmore Baptist Church of Paynes, Miss., had a revival which began with an address by Honorable Richard Denman off Charleston on Sunday evening the fifth off August and ended Friday night the 10. The church could scarcely hold the people even though extra chairs had been brought from the school house. Rev. R. A. Eddleman, our pastor for three years held the meeting, it being his third successive summer to preach during the revivals. Before the middle of the week, at night the church could not hold near all the people.

Twelve additions were made to the church and much constructive work was done among church members. Mrs. Harvey Holder was pianist and Mr. Carl McCown song leader. An offering of \$89.00 was made by church members.

We have a wide awake Sunday School and BYPU and our WMS is planning to wake up.

Mrs. Spencer Brown.

Successful Meeting

It was my privilege to do the preaching at Mays Creek, near Corinth, from Sunday night to Friday at 11:00 A. M. We had overflow crowds, and overflow blessings to the saved in most every service. Had 12 additions by letter, 40 professions of faith, most of whom joined for Baptism. For these great blessings and saving the lost, we

give the Lord all the praise, honor and glory. I arrived in Brinkley, Ark., last Saturday at 11 A. M. for a two weeks meeting. This is my fourth meeting here. We put on a move for a new church building one year ago, and they have it completed and we are to preach the dedication sermon before our going away.

Christians are being blessed here and the lost are moving for Christ.
J. R. Gullett.

NOTES AND COMMENTS

Mr. and Mrs. Jimmie Phillips give me the following information relative to the closing out of the Slate Springs revival:

"It is possible that no one told you of the 10 who joined at the water to be baptized—4 boys and six girls—largely from your booster choir? therefore, there were 18 instead of 8 to be baptized. We were all glad for them and for you, too, and surely want you to know." That is good news and makes us rejoice

in the blessings of the Lord. Pastor Middleton's baby was reported better.

Philadelphia Church has not secured a pastor yet. Rev. O. C. Cooper of Louisiana was there last Sunday. It is sincerely hoped that a good man will soon be on the field as pastor as the cause is suffering with each passing day without a shepherd to direct.

Rev. A. B. Culpepper has sold his home at Philadelphia and is considering the matter of returning to Lauderdale County. He is needed on this field and we hope he remains.

Dr. Walker of Aberdeen assisted Pastor J. B. Smith in a good meeting at Tillatoba, Yalobusha County, last week.

A good meeting is reported from Cassilla where Rev. T. J. Smith of LaGrange, Mo., assisted Pastor, J. B. Smith.

I notice in the papers that Clarkdale has called Dr. W. M. Bostic to be her pastor. He has not yet accepted, may he do so.

Rev. Edwin Landrum of Clinton preached three sermons for the pastor at Oakland, Yalobusha County, at the beginning of the meeting there last week. The church was highly pleased with his work.

Some one has said that Hoover is as immoral as Smith. We have the goods on Al, no one has proved this on Herb. Mere assertions do not go in this case. If Hoover is immoral some one would be able to bring the proof and would, that is politics.

The Yalobusha A. H. S. located at Oakland began its session last Monday. Prof. Luke Wallace is Superintendent thereof ably assisted by Mrs. Wallace. The latter is the daughter of the late Rev. N. Q. Adams of Sturgis, so you know the material that composes her makeup. Other good teachers are found in the faculty.

Rev. J. M. Metts is getting a hold on the work at First Baptist church of Water Valley. We are rejoiced to have this splendid pastor in Yalobusha County.

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By Harold E. Ingraham

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STANDARDIZE

FIRST CHURCH OF JACKSON

The following facts about the building are taken from the church bulletin.

Steel and stone throughout; 3½ stories. The building was finished June 25th, 1927. The building has four auditoriums as follows: Three Sunday School auditoriums; one main assembly; two for class assembly, One church auditorium.

The sub-basement; the heating plant, cooling system and electric light control, motors, etc.

The basement floor; the primary departments, the nurseries, boy scouts, the kitchen, and main Sunday School auditorium.

The first floor; the church auditorium, the senior class rooms for adults, the office.

The second floor; the junior and intermediate departments of the

Sunday School, the baptismal dressing rooms, the entrance to organ room.

The third floor; the Sunday School class rooms, entrance to storage room and loft.

There are 102 rooms in the building. There are thirty four closets in the building. there are fourteen lavatory rooms in the building. There are 132 electric light fixtures in the building. There are 536 electric light lamps in the building. There are 276 electric light lamps in the church auditorium. There are 824 chairs in the Sunday School rooms. There are 1155 opera chairs in the building. There are 1979 chairs, all kinds, in the building. 108 open pews in the Sunday School rooms. 68 open pews in the church auditorium. 569 opera chairs in the auditorium balcony. 66 opera chairs in the choir. 2,200 seating capacity

in the church auditorium. 874 seating capacity in the Sunday School auditorium. There are three drinking water fountains in the building, one on each floor. There are two drinking water ice coolers in the building. The kitchen is equipped with one refrigerator, gas water heater, sink for washing dishes, gas stove and closet for equipment, cabinets for dishes, drawers for silver.

There are enough plates, china and glass ware, silver, etc; to serve 250 people. There are 712 feet of slate black boards in the building. There are 4,800 yards of battleship linoleum in the building. There are exactly 200 windows in the building. There are exactly 300 doors in the building. There are 72 art glass windows, transoms and openings. There are 120 steam radiators in the building. There are 11 pianos in the building.—12,890 pieces of stone. 12,646 pieces of steel washers, rivets, etc. 870 beams, columns, channels, etc. 2,89 pieces miscellaneous steel. 15,605 total pieces of steel; 355 tons. 90,000 feet of form lumber was used. 8,000 feet of framing lumber was used. 35,373 feet of other lumber was used. 451 board feet of hard oak lumber. 1195 yards of sand, exclusive of foundation. 2,918 sacks of cement. 588 sacks of mortar cement. 39 tons of reinforcing steel. 186 squares of slate roofing. 57,169 face of brick. 433,994 common brick. 2,275 fire brick. 34,994 pieces of hollow tile. 522 pieces of granite. 2,175 sacks of plastering. 2,500 square yards of metal lath.

A total of 701,877 pieces of steel, stone and feet of lumber in the building. Special attention given to accoustics. The accoustic celotex used in the ceiling of the church auditorium.

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